

SCSP SCRAPPED



Shock and anger greeted the announcement last Tuesday that the Student Community Service Program has been scrapped.

An emergency meeting held in the Recreation Centre the following day was addressed by our own Darryl Carey and Heather Worth, Robin Arthur (Education and Welfare Vice-President, NZUSA) and Peter Purdue of the Auckland Trades Council. Though the dollar analysis proved confusing (in that there seemed to be presented a different set of figures with each address) there was no confusion over the fact that the governmental axe had finally fallen and that the time to act had come.

About 500 students marched on the Labour Department Office sited in Swanson Towers. The Office was occupied for approx half-an-hour. Having expressed their feelings, the students left without incident. The full text of the press statement from the Office of the Minister of Labour regarding SCSP is as follows:

"The Acting Minister of Labour, Hon D.F. Quigley, announced today that the Student Community Service Programme, which has since 1977

provided fully tax-payer subsidised employment for tertiary and intending tertiary students during the long vacation, is to be eliminated from the range of public sector job creation programmes.

While tertiary and intending tertiary students will no longer be eligible for referral to fully subsidised public sector job creation programmes, they will now be eligible for referral to partially subsidised employment under the Farm Employment Scheme and the wage subsidy option of the Additional Jobs Programme on the same basis as other registered unemployed job seekers. The Department of Labour will also assist in finding subsidised work for students.

Many of the projects previously submitted by employing authorities under the Student Community Service Programme could, Mr Quigley said, be submitted under the Project Employment Programme, for other than students provided that they represent additional work structured in finite, short-term projects of up to six months, or in the case of local authorities, up to 12 months' duration.

Mr Quigley also said that he would be willing to initiate discussions between the Department of Labour, the New Zealand University Students' Association and the New Zealand Technical Institute Students' Association concerning assistance which could be provided to help students' associations identify the maximum possible number of unsubsidised vacation employment opportunities.

Mr Quigley said that the reason for discontinuing the Student Community Service Programme was that the programme had grown substantially and was now costing the tax-payer approximately \$26 million per annum. It was considered that the resources of the Department of Labour should be utilised instead in meeting the needs of other persons with lower qualifications who needed greater assistance than students in finding and retaining employment.

Mr Quigley said that this was part of a package, the rest of which would be announced by the Minister of Education, Mr Wellington, and which includes improvements in the Tertiary Assistance Grant."

So the actual amount of this cut in Labour Department spending is \$26m.

It is interesting to note the reason given for the 'elimination' of the Scheme.

It is well known that 12,000 students depended on SCSP last Christmas to survive over that period and to make sufficient savings to see them through the following academic year; 2,500 students in Auckland alone were employed on this scheme after registering unemployed.

The axing of SCSP coincided with the introduction of a new 'three-tier tertiary assistance scheme.' The full text of the press statement released by the Office of the Minister of Education follows:

"There will be significant changes next year in the structure of financial support for all tertiary students.

The Minister of Education, Mr M. L. Wellington, announced today the introduction of a three-tier tertiary assistance grant scheme.

The change will add over \$9 million to the total cost of student financial support, excluding student teachers is designed to meet better the needs of

those students required to live away from home and students over 20 years.

Outlining the new three-tier structure, Mr Wellington said:

There will be a basic weekly grant available to all students on a basis similar to the present system at a rate of \$27;

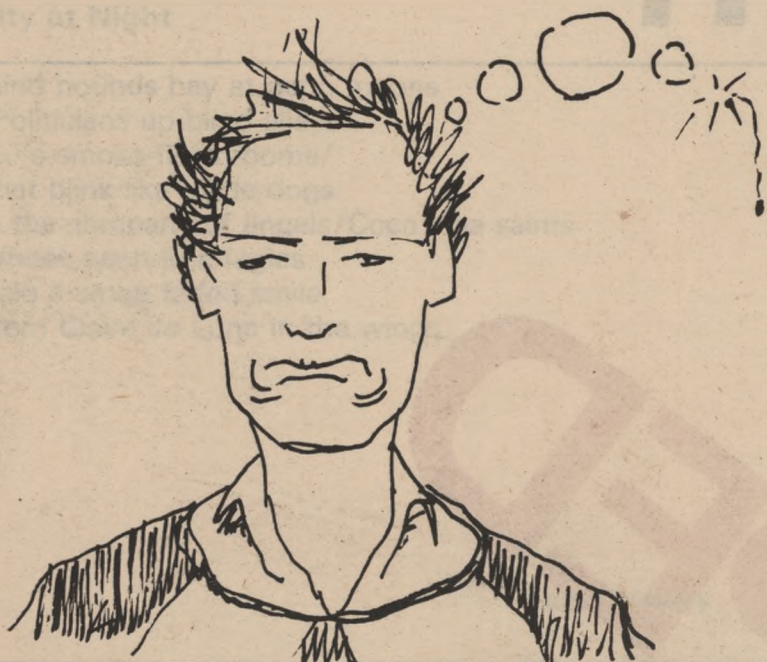
In addition to the basic grant, there will be an accommodation grant available to students (under 20 years) who are required to live away from home in order to attend a tertiary institution, and to those students 20 years and over who choose to live away from home, at a rate of \$23 per week.

There will also be provision for a payment of up to \$10 per week on grounds of hardship. This will be made only where a student can demonstrate exceptional costs over and above what would normally be expected. It is expected that applications will be very limited.

In restructuring the bursary the Government has had regard to the representations of university and student interests.

The decision will push the

Editorial



ARA BUS PASS APPEAL

AUSA is now in the process of gathering information to support its appeal against the new ARA bus fares. You can help by writing down the effect of the new structure on you, and bringing it into Studass reception. In particular we would like to know:

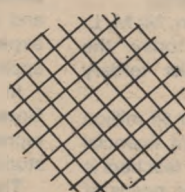
1. The budget you are living on.
2. How you view the new fares in terms of this budget.
3. Whether or not you will continue to use the buses, i.e. are alternatives such as using a bicycle possibilities for you.

When you have written something out, you should hand it in at reception marked for the attention of John Bates. This will be important information for our appeal - please help if you can.

catering notebook

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Smorgasbord \$5.00
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It is a great honour to write Craccum's credits. I don't often get a chance to write anything and so I've got to grasp the chance when it happens y'know? It's not like this is just any old filler, oh no, it's important because here we say who helped with Craccum. They are Vick Harraway who did all the proofreading (poor thing); Jean something-or-other who did something (sorry, I don't know what it is exactly); some people whose names I didn't catch who did stuff all; Ivan Sowry who is real quick with the column widths and I think wrote something; Heather Worth (nuff said); Leo Jew who pissed off early but did almost all of Craccum last week; and anyone that I've forgotten (like David Kirkpatrick who can belt out a real rock'n'roll number on the old Casiotone. Far out David! Stick to the horn or trumpet or something). A final hint to whom it may concern: don't leave spades lying about for Christs' sake! they'll get stolen.

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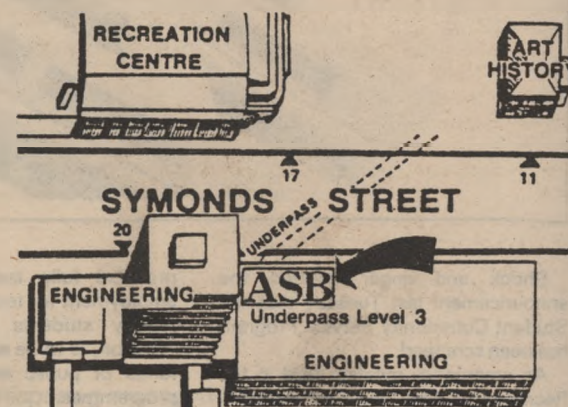
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SCSP

(from Page 1)

taxpayers' contribution to student bursaries to over \$50 million compared with \$18.7 million in 1976 and \$33 million in 1980.

As part of the review of tertiary student support, the Government has also decided that those entering teachers' colleges at the start of 1983 will no longer have the option of student allowance or Tertiary Assistance grant.

New teacher trainees will now be eligible only for the three-tier bursary structure.

The Government is to retain the special rates which enable the recruitment of mature students with special needs to continue. (These rates can be up to the equivalent of a teachers' starting salary rate.)

Provision is also being made to meet the additional costs of student teachers with an extra grant of up to \$200 a year.

From the start of 1983 new teacher trainees will no longer be bonded."

It should first be noted that the student allowance for teacher trainees has been eliminated as a choice for them. Of course bonding, which is part and parcel of the former alternative, is lost. And the government makes an additional saving of \$7m in removing the student allowance.

The new scheme for tertiary students, it is claimed by the Minister of Education, 'will add over \$9 million to the total cost of student support.'

If you're interested in arithmetic, the Labour Department's saving plus the Education Department's additional outlay provide an overall government saving of about \$15m (a figure which doesn't include the saving in scrapping the student allowance for teacher trainees.)

Undoubtedly the amount some students will receive will increase (potentially a student can collect up to \$60 in 1983 compared with a maximum of \$47 at present). However this increase must be seen in the context of the envisaged governmental changes to the tax structure (as proposed in the McCaw Report) and in the light of the historical changes in the real value of the bursary over, for example, the last six years, a period of time the Minister of Education himself is fond of talking about. On 'Eye Witness News' of last Wednesday the same Minister stated that the cuts must be looked at in the context of change in Education spending from \$600m six years ago to \$1,500m today. This statement, which is open to misinterpretation if one forgets about inflation, baby booms etc, is no solace to tertiary students.

In fact, in talking about an axe falling last Tuesday, we're forgetting that the scalpel of inflation has been at work on the real value of the bursary since 1976. The present Tertiary Study Grant of \$27 per week is \$29.93 below the real value of the basic bursary in 1976 (1) (And the basic bursary remains at \$27 for 1983). Obviously, tertiary students have had little of the Education vote come their way in the form of bursaries over the last six years.

The new tertiary student bursary must also be considered in the context of possible changes to the taxation system. The McCaw Report states:

"The Taskforce recommends that the present type of personal income tax scale should be replaced by a scale having a modest degree of progressivity over both the lower- and higher - income ranges and a long flat bracket for the majority of individuals..."

If this Taskforce recommendation is adopted by government, students will find themselves paying more personal income taxation.

If government also introduces indirect taxation (i.e. a wholesale tax with rates ranging between 16% and 20%, depending on the treatment of food, it is calculated that the median university student will find themselves paying between \$11.73 and \$15.39 per week for goods. Combined with an estimated increase of between \$1.09 and \$1.40 for the median student per week in personal taxation, an increase in the basic bursary of between \$12.82 and \$16.79 per week is also necessary to offset the McCaw proposals, if implemented.

In the event of these proposals being adopted the level of the bursary

in March 1983 would need to be \$16.79 added to \$65.47 (the March 1982 equivalent to \$27 in 1976 dollars adjusted for inflation assumed at 15%). That is \$82.26 per week!

The significance of the loss of SCSP should not be lost here. Although sometimes badly administered and supervised, this scheme provided valuable services to the community - to the elderly and disabled, for example - and just as importantly, provided jobs for 12,000 students last Christmas.

12,000 plus students will be competing with the horde of unemployed for the few jobs which will most likely be available.

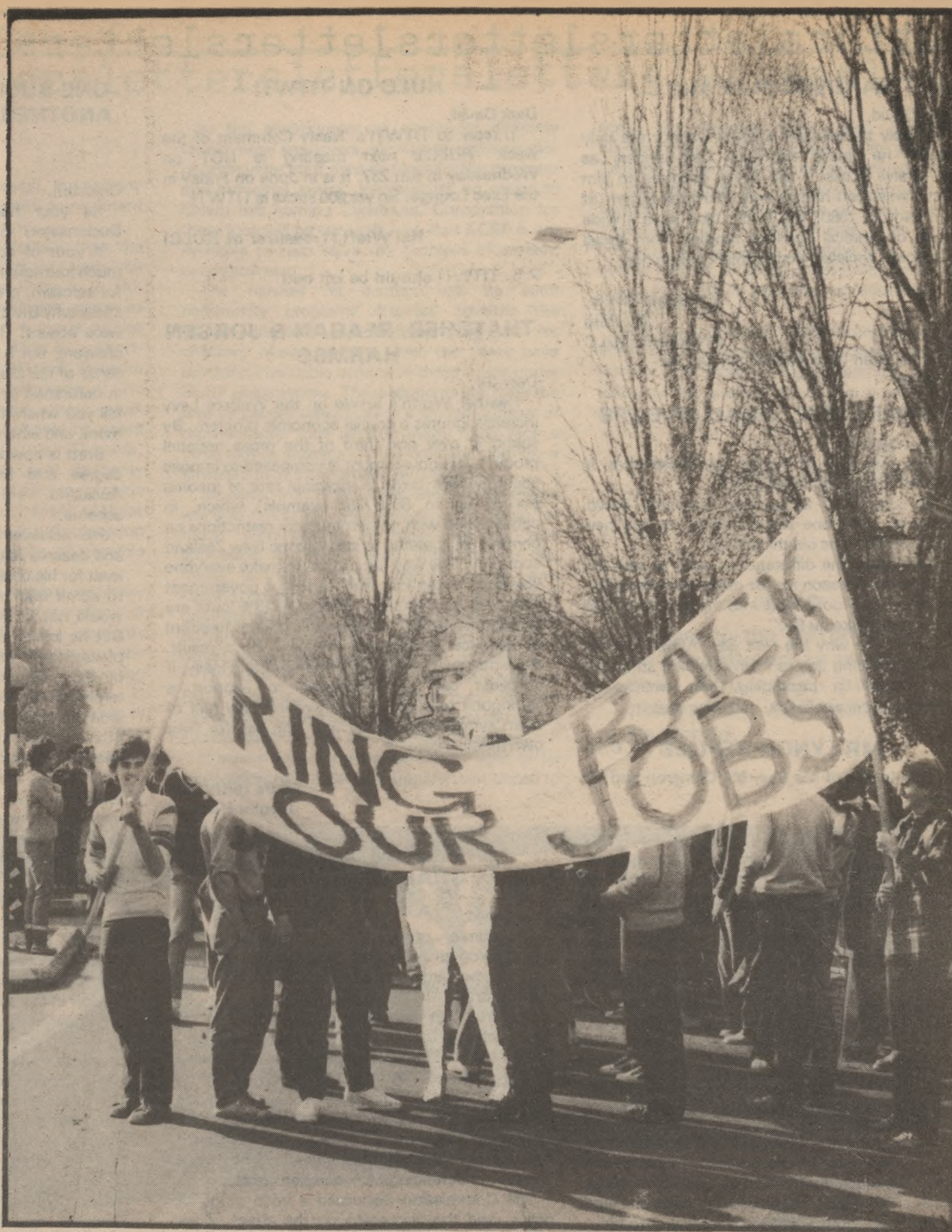
John Falloon, Associate Minister of Finance, stated in a reply to a letter from Brian Small (President NZUSA) about SCSP, that "... I consider that it is important for students to get out into the rural areas to look for seasonal work in the hay, shearing shed and farm development opportunities that are always there if you are prepared to look..."

Easier said than done. We're talking about finding 12,000 plus extra jobs here and unless the government is thinking of absorbing a few thousands into military camps during the summer vacation there will no doubt be thousands more joining dole queues around the country.

Government has condemned thousands of students to trying to save on the dole when workers cannot even live on the dole. Those without the necessary financial resources will be forced to opt out of tertiary education into an ever diminishing job market.

Students have a choice. We can follow up on the initiatives of those who marched on the Labour Department last Thursday: Take the fight to the Government and demand that tertiary education be made available to all who want it. Demand the reinstatement of SCSP. Demand a living bursary. Or we can drop out now and beat the post-Budget rush to the dole queues.

David Faulls
Ivan Sowry



Campus News

We reported some weeks ago that the Deans' Committee had agreed to the principle of having a student member. We were wrong. In fact it has been agreed that henceforth the Chairman (who is quite emphatic about this title) will invite the student President to attend when policy matters come up which the chairman thinks are of interest to students. The administration is now preparing a specially censored agenda for the President on these occasions, and of course he is not allowed to vote. Given that the previous informal arrangement was that the President would be invited to attend Deans' Committee meetings (and provided with an uncensored agenda) whenever the President asked for an invitation it is hard to see quite what progress has been made.

Among the items on the last Deans' Committee agenda which the chairman did not think concerned students was a 15% increase in tuition fees. This increase is of course part of a policy of annual fees increases which government forced onto the University a couple of years back, despite considerable opposition from all sectors of the University. It is amazing how easily people can be persuaded to do the government's dirty work; as far as we can ascertain the only voices raised in opposition to this particular increase in its entire progress through the University committee system were those of the student members of Senate who each cast a token 'no'. They were defeated by the staff members and you will be paying \$40 per paper next year.

Earlier this year we reported that at this year's price of \$5 to students the University had supplied itself free of charge with Calendars for all its staff and had still made a small profit on the deal. The Deans' Committee was told at its last meeting that the same result could be achieved next year without the price being raised, and that if the price was set at \$5.25 for students it would be possible to produce a special Centennial edition with lots of extra pages of interest to the staff who do not pay for it. The Deans Committee decided to raise the price to \$6 (for students), but we do not know why. Neither does the student President as the chairman did not think this was of sufficient interest to students for him to be invited.

If staff members or the University paid for their copies of the Calendar it would break even at \$3.50. Provided it was not required to subsidise the Centennial.

The Centennial Foundation which has been set up is a simple concept, and surprisingly it stems from a student suggestion. When the University was looking for some suitable project to glorify its anniversary and was unsure as to what sort of building was most needed the Students' Association suggested setting up a Foundation to collect money from businesses and graduates to support the Welfare Services as government support was withdrawn. The idea was adopted but in the two years since then there seems to have been a subtle change of emphasis. The aim of the Foundation is now to collect money from businesses, graduates etc to pay for academics, technicians, administrators and even students to travel to and from New Zealand. It is true that the University will benefit academically from this, but it is doubtful if the country as a whole will benefit if only the rich can afford to come to this academically improved University.

In last week's Craccum the student President raised the question of possible extensions to the student Union. This was motivated by the Works Registrar who is pushing for a decision on priorities. He was told last week that the priorities involve developing the area behind the present Union to provide for a large multi-use hall, more common rooms, a larger book-shop and a swimming pool. His reply was that all we could expect were toilets and lockers on this site and a satellite cafeteria in Arts/Commerce II. Why did he bother to ask?

In fact it looks as though we won't be able to develop the site behind the Union even if we want to. The Economics department who previously had temporary tenure there pending our saving up enough money to build have now announced that they do not intend to move, so there.

An odd item of news to come to light recently was that somewhere in Auckland lives a person who has meticulously logged for the last six months every movement of his/her neighbour, who is a University lecturer. It seems that the lecturer spent far more time in his/her garden than the neighbour thought reasonable. The log is now with the Vice-chancellor who will be seeing the staff member concerned. So a tip to all you lecturers with teaching commitments below the norm of one hundred hours a year - don't do your skiving in the garden. Unless you are a natural scientist, of course.

LEFT-HANDERS CLAP M.E.C.

Dear David,

In reply to Matthew Eugene Connor the only reason he finally mentions Left-handers as subversive is that it has finally occurred to him that it was a left-hander who threw the tomato at him early in 1980. We in the club have a wide range of political opinions ranging from social democrat, socialist, communist to anarchist.

Yours sincerely,
N. Reid
President HULC

P.S. we even have one fascist just like Matthew.

SAME PRICE, SMALLER CUPS

Dear Craccum,

The Milk Bar is selling its thickshakes in smaller cups at the same price!

Obviously this is to keep the cost down, however, I for one would rather pay the new price for the same old thickshake!

Admittedly the difference is easy to pick up, but the usual reason for the old same-money-for-less trick is to fool people into thinking they "still get a thickshake for 90c".

I don't see why the Milk Bar (AUSA owned) should be doing this as it isn't helping students, costs more in packaging, and smacks of misleading the public (i.e. us!) Now stop it.

MR LYNCH REPLIES C.H.

Re: the letters of Ms Bos, Ms Cameron and Mr Sowry.

Dear David,

In response to the pre-holiday replies to my letter on the inadequacy of contemporary approaches to sexism and racism the lighthouse arguments put forth confused what I wished to express. They beam around the whole issue but still miss the point: 'discrimination is sexist' is the inference I am accused of.

This inference is not valid at all. It is backwards to what I stated. Sexism is discriminatory, or to put it into your lingo, sexism and racism are sub-categories of the basic problem of discrimination. The latter, discriminatory behaviour, is what attention must be drawn to, not the former. Cut the river off at the source as the cliché goes.

The arguments presented demonstrate the bad human habit of categorizing, of narrowing down the scope so the mind can deal with things easier. This leads to piecemeal solutions and definitional contradictions solving nothing. Racism here, sexism there, speciesism over yonder are spread out nicely on the table, pinned down ripe for resolution.

Then the task becomes to try and re-unite them, while still under the aegis of the category the social critic has made. What results is the categories take first priority with discrimination becoming secondary. It is to solve the problem from the top down rather than from the bottom up.

The evil of the categorical method allows critics such as yourselves the leverage of condemning male activities as discriminatory while being allowed to get away with it yourself. You tangle yourself by confusing the issue of discrimination as being a categorical systematic problem when it is a - for want of a better word - 'holistic' problem. Your categorical definitions do not cover all experiences of discrimination; to deal justly with discrimination as a whole more must be left out.

All rational categorical systems begin from pre-suppositions - any of which must be shown to be true before proceeding further (to say for arguments sake, that 'sexism is bad one must first show (in all its finality) what sexism is). The finite approach is necessarily narrow and dismissive, leaving too many loose threads.

The non-categorical approach is the 'deep sense of justice' Mr Sowry seeks; while he is correct in saying the 'intellectual' approach is unsatisfactory he employs it nonetheless with his own systematic, exclusive approach. The fact remains that discrimination is what is important not what type you wish to call it. Yet he fights type with type. Fighting sexism with sexism is but a step removed from the old 'eye-for-an-eye' solution.

This is not justice at all but a knee-jerk reaction. 'Women must discriminate to overcome oppression' being not only an example of the above, it is also a value judgment on your own behalf. You admit to being discriminatory, which implies that there are good and bad types of discrimination, or, even more so, good and bad types of a bad thing. Where do you draw the line? Who decides? Who knows even? Only when discrimination is categorized (or seen as a category itself) do insoluble questions as these jet you off the track of the fundamental issue.

Lastly, Mr Sowry speaks of 'our commitment... to fighting racism and sexism' as white middle class men' and that it is 'grossly sexist and racist for us' (white men) 'to tell blacks and women how to run their own liberation struggles'. I wholeheartedly agree. By birth I am an American black. As such I feel your assumptions blind you to tell people how to 'run liberation struggles' just as you tell me mine do.

John Lynch

HULC ON TITWTI

Dear David,

In reply to TITWTI's 'Nasty Comment of the week' HULC's next meeting is NOT on Wednesday in Rm 237. It is in June on Friday in the Exec Lounge. So yar 600 sucks is TITWTI.

Hal Wilef (Treasurer of HULC)

P.S. TITWTI should be left out!

THATCHER, REAGAN & JORGEN HARMSE

Dear Sir,

Heather Worth's article on the Welfare Levy increase ignores a crucial economic problem. By spending over one third of the gross national product, the government is compelled to impose absurdly high taxes (a marginal rate of income tax of up to 65% for example) which, in combination with numerous petty restrictions on commerce, threaten to strangle the New Zealand economy. The way out of this, to make everyone wealthier in the long run, is to cut government spending and taxation drastically (3% cuts are not significant) and allow people greater freedom to produce goods and services. As a result, students must expect fewer hand-outs. Finally, if students can be compelled to support a Springbok tour protest with which only half of them sympathise, surely they can pay for their own medical care.

Yours faithfully,
Jorgen Harmse

CRACCCUM JUMPS OFF GRAFTON BRIDGE

Dear David,

Craccum's coverage of the Education Commission of NZUSA's May Council was an insult to the hard work of delegates from around the country.

It is true that the Commission spent a lot of time analysing the 'Cost of Learning' campaign. To write this off as 'guilt-tripping' by me is naive and ill-informed. Auckland's delegates Darryl Carey and John Rodger were as keen as anyone to discuss the campaign. Evaluating past campaigns helps improve NZUSA's work so it can further involve students and be more effective in defending our conditions of study.

The Commission discussed a wide range of policy, and the discussion on the effect of tax reform on students for instance was an important development in NZUSA's Education policy - something your intrepid reporters obviously missed.

Policy however are only words on paper unless NZUSA and local student's associations take the issues up and fight for students.

Snide reporting is easy ... easier than a positive contribution. Sorting out a fighting plan of action for the financial problems which face students is not easy. May Council was a good start with many keen new student activists.

Bored cynics playing student journals should try the Grafton Bridge Jump of Joy for their thrills.

Robin Arthur
Education and Welfare Vice President
NZUSA

SPORTSPEOPLE MISLED

Dear Sir,

I write to record my discontent with the actions of the University Sports Representative, Robert Young.

During the May holidays while talking to student friends at Waikato University I was amazed to find out that our Auckland Sports Representative had knowingly misled students on this campus as regards the funding of tournament.

I attended an Auckland University Students' Representative Council meeting at which the question of sexist advertising and sponsorship of the tournament at Waikato University was debated. Though I had a vested interest as I was a member of a tournament sports team, I listened to the debate and was indeed sympathetic to the motion that Auckland University should sponsor the tournament instead of the sexist sponsor. However in my final decision I followed the Sports Rep. whom I thought was acting in my interests as a Auckland University Sportsman, and voted against the motion.

At Waikato I discovered that Mr Young had full knowledge of the fact that Waikato was to use sexist sponsorship, well before the SRC meeting, but did not choose to avert a very difficult problem when he had the chance. Instead he placed Auckland University Sportspeople in an awkward situation by informing us of only half the fact situation leaving us with no choice but to vote as we did.

So I record my discontent and also merely comment that I cannot trust someone who plays political games as Mr Young so obviously had.

Mark Anderson.

ONE BUCKMASTER EULOGIZES ANOTHER, HAS A BITCH, THEN EXITS

Craccum,

Re your heading: 'Where are you Brett Buckmaster?' in the last issue of the first term.

If your of course anonymous writer had as much journalistic skill as he (or she) had capacity for sarcasm, prejudice and hyperbole, he would know why Brett Buckmaster, and his supporters, were absent. I suspect he already knows the answers, but it would no doubt upset her (his) sense of fair-play to accurately report them. So, in deference to his/her ignorance or bias, I will tell you where Brett Buckmaster is, how he got there, and where his supporters are.

Brett is now in Germany. He has finished his degree and finished with the University of Auckland. He got the job thru the AIESEC scheme.

His achievements last year deserve mention and deserve respect, if not for his ideals then at least for his determination. He would be the first to admit that he is not a 'popular' person and would not fit the bill as your classic anti-hero. But he is not afraid to voice his opinion. And please don't forget that his opinion was shared by the majority of students who voted in the referendum. He, and we, made our point and won our case. Funding by students of anti-Tour, often violent, protests was stopped by the Executive of our Student Union.

Brett not only accomplished something the Executive and Craccum seem unable to do, namely mobilising the masses of apathetics at this University, but he also accomplished the following: - having started with no money at the beginning of 1981, he saved over \$4000 by working part-time in several jobs; flatted, with no hardship grant; finished the 6 or 7 papers required for his Bachelor of Commerce degree plus passed 2 extra German papers; and ended by taking one of the Management Studies' prizes for top in the subject. Now, feel free to explore the above to find evidence of lies, assistance to him, whatever; but in the final result you knockers will have to admit that Brett's determination and strength of character enabled him to achieve goals that you are incapable of.

Incidentally, perhaps the fact that Brett actually worked for his money and did not demand gratuities by donning rags and endeavouring to mislead the public, was the reason behind his campaign to stop the Executive spending his money on handouts to causes he disbelieved in. As one in the same boat as he, but without his goals or determination, I know that motive was behind my support for him. Apathy aside it is probably the reason why you get such spectacular turnouts for your CLAP marches.

As to the reasons for such an admittedly poor turnout at your April 28th SGM, and it should be noted the turnout was poor from both sides, quote: 'after twenty minutes the necessary quorum of two hundred was reached', they are many: The first of course is general apathy - nuff zed. Another is the fact that Engineers had almost all packed up and gone home to study well before the meeting started. Another reason is a sense of defeatism - I believe that had the motion been passed, the Executive would have called another SGM and another until they won, much as they did in 1980 where they had 3 different votes at 3 different meetings before the executive finally managed to win the vote and up the Union fees by \$10 p.a. I, for one, have not the time to waste on power games such as that.

However the foremost reason why people did not turn up is because the motion is now a non-issue. The Tour is over, protesting is over, and we won our case. I too find the motion difficult to implement, but I do believe in the concept behind it. It has always been difficult to implement true democracy, but there should be a sufficiently large body of lawyers at this University to contrive a means whereby students have a direct say in the use and abuse of their money for contentious issues. Now I know we have AGMs, SGMs, SRCs and other contracted systems, but the executive should realise by now that they are ineffective in achieving an adequate representation of the student body's feelings. But, where strict legal methods fail, other ways

are found. Brett found one. When the next big issue comes along, someone else will find a way to show you how many students feel. That is why the motion has become a non-issue, and why students stayed away.

The point behind Brett's campaign was a concept; because it is hard to define concepts, he was subjected to ridicule by a minority because he did not obey correct procedures. Nevertheless his concept became accepted. This letter is also a concept and hence there are many points on which debate could begin. The debate is irrelevant.

The concept is something the executive and the legitimate protesters should understand. It is achievement and determination - Brett's. He fought for things he believed in, as you do, and he achieved them in many people's eyes, as you often do. If that is understood, I see no reason to denigrate Brett's name - as a human being who achieved a goal, he should be accorded some respect. I can only hope human values are important enough to you all to see that.

Sincerely,
Grant Buckmaster

P.S. This is my second and last letter to Craccum, so I'll have a bitch. I have always resented paying compulsory union fees to any union I have worked with; but I particularly resented paying fees to the Student Union. I do not agree with many of their political learnings nor with many of their services. This was always tempered with the belief that at least some of my money went to services such as Welfare and the Recreation Centre. I have now found out that AUSA has never financially supported the Rec. Centre, something I believe many students did not know. I would rather see the \$6000 project fund for political, educational and welfare activities be put towards the Rec Centre. Why is Radio B broadcasting during study breaks? If the executive was truly economy-minded, wasteful services such as that would cease. Why is Craccum free? 10c a copy would bring in some revenue in economically hard times.

Letter

A CH

Dear Editor,

Just a few Concerning taken for granted on the parcel University all open space, including Alt. Either more sensible, a interesting (size) has two higher education Auckland has Concerning statement is others, 'died stated that B the question, For what an Bonhoeffer reason he die a devout Chr the word of and was bu relationship v

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REPI

Dear David,

Whilst I statements re are several ri errors of fact

Firstly, the Island Clubs that 75% of I students. Th clubs' opinio matter that a students feel threatened b Centre, which extreme. The any actions 1 campus.

Secondly, actually said and Whites tr shared by mai

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The divisio Pacific Island showed no Executive. Th judged on its this. I do not took this deci and unjustifi members vot their 'racist' Executive me group and th they were Ma

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Sincerely,
rant Buckmaster

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A CHRISTIAN VIEWPOINT

Dear Editor,

Just a few comments I wish to make. Concerning the Presidential Chatshow, it is taken for granted that something must be built on the parcel of land in question. Why? This University already suffers from a shortage of open space, particularly of the green variety, including Albert Park and Govt. house grounds. Either more land is needed, or, by far the most sensible, a second University be built. It is interesting to note that Brisbane (a city of similar size) has two universities plus many more other higher educational institutions as a whole, than Auckland has.

Concerning 'Peaceniks and Others', the statement is made that Dietrich Bonhoeffer and others, 'died for their pacifist beliefs'. It is then stated that Bonhoeffer must have asked himself the question, 'What am I sacrificing myself for. For what end?' The impression is made that Bonhoeffer was a devout pacifist, and for this reason he died. The truth is that Bonhoeffer was a devout Christian, a man who lived according to the word of God. His pacifism stemmed from and was but one result of his vibrant, living relationship with God.

On the subject of the Recreation Centre, my suggestion is that a levy be included in annual fees. The centre must be financed and it is not in the interests of students to extend membership of the facilities - they're already crowded enough during the middle of the day.

In conclusion, a great deal is written about the changes that need to be made in society, the elimination of racism, sexism, etc., etc. How do you expect to change society without changing people, the individuals, that make up society. If you do aim to change the individual, how?

Only the one who created mankind can truly change mankind. A new life, a life of love, joy and service, is waiting for you. 'Professing themselves to be wise, they became fools' (Romans 1:22). 'The fool has said in his heart, there is no God.' (Psalm 14:1)

Yours faithfully,
Chris Burton

REPLY TO KARIN BOS

Dear David,

Whilst I agree with some of Karin Bos' statements regarding the Te Moana centre, there are several rather glaring distortions and some errors of fact in her article.

Firstly, the major reason given by the Pacific Island Clubs for rejecting the TM proposal was that 75% of Pacific Island students are overseas students. The insinuation is that Pacific Island clubs' opinions are not to be taken seriously on a matter that affects their interest. Many of these students feel that their status in NZ may be threatened by the actions of the Te Moana Centre, which many of these students regard as extreme. They feel that they would be linked to any actions TM may take if TM was based on campus.

Secondly, the person referred to from Fiji Club actually said that she felt it was good for Blacks and Whites to unite to fight racism, a sentiment shared by many people.

Thirdly, the speaker who brought up the attacks made on him because of his involvement with a white woman was not attacking the TM belief that blacks should only have relationships with blacks and whites with whites, but rather the 'fascistic' attacks made by TM upon those that had such relationships. He felt that other students in black/white relationships could be subject to such attacks. None of this was hearsay - it was all direct personal experience.

Next, the issue of Ripeka Evans' et al attacks on NZUSA is extremely relevant! These are becoming more extreme and of greater intensity (e.g. see latest Waitangi Action Committee Newsletter). Surely it is pertinent for AUSA to be concerned that it was opening itself to unjustified criticism and attack. How could two groups work together when one spent inordinate amounts of time name-calling? The willingness of groups to work out their differences can only come when the two groups recognise each other as having a valid place. Executive cannot force this relationship.

Lastly ARM at no time said they were warned that TM would 'usurp' them - rather that the particular people in TM (not all black liberation groups run by blacks) would pressure them in the work they did and that they would find it hard to keep their autonomy.

The division of opinion between the Maori, Pacific Island and Anti-Racism student clubs showed no clear consensus to guide the Executive. Therefore the TM proposal had to be judged on its own merits. And I believe Exec did this. I do not believe that any member of Exec took this decision lightly and I feel it rather unfair and unjustified of Karin to state that Executive members voted against the motion because of their 'racist fears'. The fears that certain Executive members had were of that particular group and their particular politics, not because they were Maori.

Anonymous

THE LOSS OF SCSP

Dear David,

It cannot be emphasised enough, the entirety of the spectrum of student vacation employment that the loss of SCSP will affect.

I have heard comments, particularly from the Engineering School, to the effect that their jobs will be little affected as the industry is co-operative in attempting to provide job spaces as part of vocational training and to meet degree practical work requirements. This is a short-sighted view and those who hold it will, like a lot of others, realise the full implications of the government's actions when they seek employment this November. It should be noted that many City Councils, County Councils, Catchment Boards and other Local Authority bodies took advantage of SCSP to provide employment on valuable projects. Many of these were broadly connected with the Engineering Profession and provided a source of possible Degree Practical work. No more....

Students from all courses in the university should perhaps pause to consider the effect of the influx of some 12,000 plus students nationwide entering the job market seeking the same private sector jobs available, competing with those that held them in past years. In Auckland alone this year there were upwards of 3,500 students working on the Labour Dept Subsidised Student Community Service Program.

In the environment of economic difficulty facing many employers, increasing redundancies of permanent staff right throughout the business and industrial sector, jobs will be no easier to obtain this coming Christmas. Competition for these jobs will be very stiff now that SCSP is not available to help solve the problem of student unemployment.

The hardest hit sectors will be such community programs directed towards the elderly, disabled and holiday programs for children. Many students over the years have provided invaluable service in these areas under SCSP employment. These students will raise the level of people seeking such a limited number of private sector jobs so that many must face a three month vacation on the dole and possibly a termination of their tertiary education.

Students from rural areas and smaller towns will also notice the decline in available jobs, for much employment in these regions was sponsored by SCSP. Such students that feel more acutely rising travel costs and flatting/hostel fees will now have little opportunity to save for the academic year. The bursary may have risen, but not to a level to offset the insidious, steady erosion of inflation.

To those of you who feel that the axeing of SCSP will not affect you and feel quite satisfied with a possibly increased bursary: Remember the 12,000 students after your job this Christmas.

It seems very unfortunate that in light of its reservations on SCSP, the government chose to

scrap the scheme rather than refine the administration and supervision of its operation. Because student interests seem to be considered of little importance, there was obviously little political will or conscience to continue the implementation of tgh scheme. This lack of concern, evidenced by treatment of students over a number of years, must be of concern to those involved in all areas of education and youth training.

Increasingly it is not the attainment of required academic standards that is necessary to enter tertiary institutions of higher learning, but the ability of the student to survive in an adverse economic climate.

Tom Bassett
President, Engineering Society

Note

Letters to the Editor will only be accepted up to midday on the Thursday prior to publication. All letters are to be signed.

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Rec Centre Funding

Further to Rob Young's article 'Recreation Funding' (Craccum May 4) I spoke to Steve Hollings, (Physical Rec Officer) regarding the Committee's decisions on funding. To freshen your memory; the Rec centre was originally funded from 2 sources of income. 1. The student building levy (\$1.2 million); 2. Trust fund from the Education Reserves Trust (\$2 million).

Over the years the centre has been self-funding and so has had to raise income and reduce expenditure. The University meets the funding of cleaning and heating; insurance and maintenance of the actual fabric of the building - i.e. plumbing and electricity etc. The Centre meets all other expenditure - like salaries of staff - secretaries - part-time helpers and receptionists at a cost of \$98,000. Also, money is needed to spend on replacements and repairs of equipment.

Sources of income come from the booking of squash courts; shop rental and hiring to outsiders - which brings in about \$8 - 10,000. Outside hireage is done mainly during vacations. The recent boxing event probably raised \$15 - 1700, which is seen as a mere glazing on the cake. It takes a delicate balancing act to equalize the use between the commercially attractive, as opposed to satisfying the University users.

In days gone by the centre was used as a venue for dances. This was curtailed by the City Council and Ministry of Works' by-laws, on the grounds that the building did not meet fire regulation requirements. I asked Steve if there had been any change, and he told me that while the Council is still opposed, the Ministry of Works may be more understanding. While this may seem a glimmer at the end of the tunnel, Steve maintains that dances, in any event, had not been a financial asset in the past. Nonetheless, it seems odd to me that sporting events and the associated supporters/challengers - plus aunts and uncles are considered OK but dances are not??

Another side issue which may provoke a few thoughts: - way back at the time when the decision was made to build the Rec Centre, apparently there was more demand for and interest in a swimming complex - how the hell did communications get so fucked up? Steve commented wryly that a swimming complex would probably have been less hassle - less to maintain; and more use to a wider range of people, than the existing Centre. Even so, if we were to decide to build a pool now, it could not be started for another few years - until the new arts block has been completed - but it could be run from the existing administration - joy oh joy! So maybe the moral of the story is to make sure you know what you want, and make sure you know that the other fella knows also - and start saving now!

Now, with increasing costs of salaries and a critical situation with regard to equipment, repairs and replacement, there is a strong need to increase funding. Have any of you stopped to consider the mechanics of keeping the Centre running? The Centre has been open five years: over this time, 15-1700 people per day use the equipment - 1000 people (at least) use the showers (imagine using your own home shower on an equivalent basis - electricity - plumbing repairs ...)

The Recreation Sub-Committee is now looking at next year's budget. Something radical may be needed to reduce the projected deficit of expenses over income (\$28,000). So, by increasing funding, the Committee will be looking at how much students can afford to pay, and what is needed for future budgets to enable at least 'break-even' state, plus allowance for equipment repair and replacement.

The options then are: charges per visit; membership schemes and increases in present charges. While Steve is aware that these alternatives may not be palatable to all, there will be an overview of the users to see what they can afford.

So far, there has been a deal of

tinkering around with various schemes; - (at present there are about 11 different categories) two of which are the Graduate Membership and the ATI Students membership. It seems that members of the public would like to use the Centre - but generally they want to do so at the same time as students - midday and early evening. While students should have the prime right, to be more realistic, they may need to pay more for their right.

It is interesting to consider the users of the Centre. Well, one third of students use the facilities regularly; another third, maybe 5-6 times per term - and then there's the final third -

However, even considering that potential is not fully realised in terms of users; the centre facilities would not be able to cope should everyone decide to use them. A problem can be seen in the ebb and flow of use during any day - e.g. real slack periods are; 9-11am - 2-3.30pm when nary a soul is to be seen in contrast with peak times when it's hard to move. So, if membership was boosted it could cause difficulties - even with lockers and space.

A lot of people are still under the misapprehension that Student Union fees are channelled into the centre. In fact there is no funding from either the Union or from any grants. In other words it is funded totally by users. So having chased our tails around we come back to 'user pays' more and more.

Ideally we need to really look at what is done in the Centre. Primarily it is a resource catering for the physical welfare of the student. With current economic structure this is seen as a luxury. Steve believes there is an inherent trait amongst New Zealanders to see sport and recreation as a luxury to be paid for by the participant.

Chris Arvidson

Susie & Bob's

Cookery Column

It seems about time to do something on puddings, especially now that the nights are getting cold. There's something cosy and comforting about a steaming hot, gloriously fattening pudding. The following recipes all serve four.

Apple Dumpling

A while back we gave you a cheap and nasty version. This is the real thing, as they do it in Yorkshire, and vastly superior.

Ingredients:

2 lb cooking apples	3 cups sugar
1 cup hot water	1/3 cup sugar
1/2 cup butter	3/4 tsp salt
1 beaten egg	1 1/8 cups milk
2 1/4 cups flour	2 1/4 tsp baking powder

Method: Peel, core and quarter apples. Boil first measure of sugar with water. Place apples in this syrup and simmer gently until cooked but not mushy. Meanwhile make the batter as follows. Cream the butter and the second measure of sugar, then add the beaten egg. Sift flour and baking powder and add alternately with the milk. Butter a large pie-dish or casserole and drop into it alternate spoonfuls of batter and apples with syrup. Pour the remaining hot syrup over it all, sprinkle with ground cinnamon or cloves and bake at 375° F for half an hour.

Apple or Rhubarb Crumble

Ingredients:

4 cooking apples	1 cup flour
or 12 stalks rhubarb	1/2 cup sugar
1/4 cup butter	

Method: Peel, core and slice apples or wash, string and slice rhubarb. Place in pie dish or casserole. Mix flour with sugar and rub in butter until mixture is crumbly. Sprinkle over fruit and bake 1/2 hr at 350°F. No sugar needs to be added to the fruit as it soaks through from the top. Other fruits in season can be used - feijoa, tree tomatoes, peaches etc.

Special Custard

Warning: This bears no resemblance whatever to the glutinous, bright yellow substance that comes from packets.

Ingredients:

1 pint milk	2 tblsp butter
2 tblsp sugar	2 tblsp flour
1 egg	vanilla essence

Method: Cream butter and sugar (ie: beat them together vigorously until they are blended and very pale in colour). Add the beaten egg and then the flour. Heat the milk gently in a saucepan until tiny bubbles appear - do not let it boil. Pour the milk onto the creamed mixture, stirring all the time. Return to saucepan and cook over gentle heat until it thickens, stirring all the time (about 5 mins). Add a couple of drops of vanilla essence and serve immediately.

Military Camps for Unemployed

A scheme for using the military to train young unemployed people has been condemned by Robin Tobin, General Vice-President of the NZ University Students Association.

"The Government is forcing young people to make a choice between living on starvation wages in a military camp in the middle of nowhere," he said, "or being cut off the dole altogether and starving in the city. No decent or humane government would ever contemplate such a thing."

The scheme was proposed by Mr Dennis Hansen, an employee of the Maori Affairs Department, Auckland. It will be introduced in this July's budget with the aim of training unemployed youth for up to 5 years. Their food, clothing, beds and a wage equal to the new tertiary bursary - \$43 per week - will be provided within military camps.

Mr Geoff Thompson, Under Secretary of the Department of Internal Affairs, chaired the Committee considering the scheme. At the National Party's Wellington Divisional Conference he said that military programmes would be of value to young Maoris, in particular, because they 'respected discipline.' He added that if young people refused any programme offered to them they would not be eligible for any support.

A similar proposal was submitted by the Returned Servicemen's Association and rejected for the reason that it would be too costly to provide additional training, catering and living quarters at the Armed Forces Bases.

This problem still applies to the new scheme although money is being redeployed from unemployment

benefit and short term employment programmes. Nor does this proposal overcome the logistic difficulties and immorality of forcing people to leave their families, friends and homes. The original difficulty still exists - even at the end of 5 years military training there will be no jobs.

David Kirkpatrick, Auckland Students' Union President, commented that this scheme was a sincere attempt to cope with a problem. "But it tackles the victims of the problem not the cause. And what sort of attitude to the Armed Forces will develop if we make people join against their will?"

Several such questions remain unanswered. Little can be said in favour of the military training scheme. It is politically consistent with education and health cuts and the dismantling of the Welfare State. The Armed Forces do have experience in developing strong feelings of 'identity' and specific employment skills as the Prime Ministers' Department claim.

However military camps do not have the facilities or the staff to train 20,000 young people well. "Hundreds of teachers are unemployed, you would think the Government would be looking at extending courses at secondary schools, technical institutes and universities", said Mr Tobin.

Such an education scheme would provide employment and resource during recession. Why then weren't employers and educators allowed adequate time to prepare adequate proposals when Mr Thompson's committee met to discuss Mr Hansen's proposal in May?

On Greed - and War

Blake came round to the back door this morning tried to sell me on the idea of having the concrete sprayed to clean off the mould.

"Jeez" I says 'whadyathinklam - the local bleeding charity institute or something? Maybe I've got a kind face - fellas like you are always calling in here trying to sell one thing or another - what's it cost anyhow - haven't got a brass razoo by the way."

So this bloke puts his feet into second position and rolls his eyes up till there's only white to be seen - then he holds his breath for a bit - and with great patience explains - "Awwwwww - 'bout fifteen bucks - y'know y'could break yer neck slippin on them steps - and - ahh - it's really a very good investment."

"Yer", I says 'and that'd be the sunny Sunday arvo - I've been up to me earoles in kids and relations over the holidays - could do with a bit of a rest. - Tell ya what though - just a bit further on up the road you'll find a nice military establishment - reckon they'd be delighted to see a bloke like you. - Bloody decent of the 'top pig' to volunteer our ship for use in Maggie's war eh? Next thing they'll want men like you to sail the bloody thing. Amazing isn't it - how these politicians find ways to solve the unemployment situation?"

"Well.... I dunno" - says the bloke -

'reckon I wouldn't sit on me arse if any wogs invaded old Godzone - besides - a man needs a good old scrap once in a while.'

"Yer", I says again - 'and so much for civilization - Jeez, the Japs could all arrive in NZ any Sunday afternoon. I can't understand why the problem couldn't be sorted out over a nice hot cup of tea and a batch of scones - and it would be cheaper too - or maybe a footy match - or a game of marbles - or an egg & spoon race - just between the leaders though - I mean they're the ones who enjoy making decisions afterall - and these games would be a whole lot less expensive - and less messy too - and we could take bets"

"Na - don't be stupid" - said the fella - 'we're part of the Commonwealth - got to pitch in if the big man calls.'

"Sure, sure" said I. 'Everyone knows what little boys are made of - but just imagine - if people stopped being greedy and shared things - there'd be nothing to steal. Why can't we say - come on over - there's plenty of room - let's swap recipes'

"Hal" said the bloke - 'and pigs might fly.....!'

CHRIS ARVIDSON

Chaos at the SRC

The smallest agenda this year and we still didn't get through it. Two straightforward motions were drowned in confusion because of trivial objections and inept chairing.

Welfare Officer Heather Worth sought SRC approval for an approach to the increased Welfare Levy. The University Finance Committee is proposing an increase in the levy from the present level of \$8.50 per head to \$15.50 in 1983.

SRC was asked to express its disgust at this move and to endorse efforts to limit the increase to \$10. Straightforward enough, but Ivan Sowry objected on the grounds that this could be seen as acceptance of the existence of a Welfare Levy.

SRC policy already rejects the concept of any Welfare levy and Heather's motion was merely a means to act on this policy.

The objection only served to waste time and the confusion that ensued for the next half hour prevented discussion of substantive policy regarding the government's attacks on women. This will now be discussed on Wednesday.

Bruce Cronin





As a result of the concern over Recreation Centre funding, Physical Recreation Officer Steve Hollings has produced a term two programme advertising Rec centre activities to promote usage. This professional publication contains seven graphics of people involved in various recreational activities. The problem is that six of these depict only men. The sole one which does show a woman is reproduced above. Powdering their noses seems to be Mr Hollings' view of appropriate recreational activities for women. They are too frail and genteel to indulge in physical sports aren't they Steve. Mr Hollings seems unaware that such stereotypical depictions are offensive to many women. Craccum awaits the publication of the term three programme. Perhaps we will see the token Maori or Pacific Islander playing Space Invaders.

SCHOOL VISITS

Do you want to visit your old school and tell them how neat varsity is? Then contact: Heather Worth Student Information Office.

CHESS AND GO CLUB

Next meetings are at WCR (10th) and Room 237 (17th) at 6.30pm. Come along for a casual game, or contact Richard 795-873.

FEMINIST MUSICIANS

Feminist Musicians Workshop; 10am-4pm, Saturday June 19th, Women's Common Room, Women only.

I feel there is a lot of hidden talent amongst women, because so many of us feel shy about playing or singing publically. I hope this workshop will be a fun and supportive way for us to get together. Some things we could do are:

- *Play together, a jam session.
- *Share experiences as women musicians.
- *Talk about how we use our music (or would like to)

As part of an evolving women's culture.

To reflect our specific woman-experience...as lesbian, black women, white women, mothers..

For fun.....

*Look at some future activities...eg using the KG club for jam sessions.

Rachel Bloomfield

LEFTHANDERS CLUB - H.U.L.C.

MEETING FRIDAY 11 JUNE : 1.00PM IN THE EXECUTIVE LOUNGE (1st Floor Student Union Building).

Come along to discuss H.U.L.C. activities for Term II. Old members, new members and otherhanders all welcome.

P.S. if you haven't bought a H.U.L.C. badge yet, don't despair there will be plenty on sale at the meeting.

Presidential Chatshow

SCSP has been scrapped.
ARA bus concessions are gone.
The Welfare Levy is going to go up.
The Fees Grant is going to go down (and therefore enrolment fees go up).

The basic level of the bursary is not going to go up, and the criteria for the residence allowance haven't been made known.
The price of milk and beer has gone up (you just can't win).

It's all a bit depressing for a kid trying to make good, get a degree and live above the poverty line. But there are things we can do. Last Thursday's demonstration at the Labour Department will hopefully show the Government that we are not going to sit back and watch our future being demolished today. We must continue to protest about Government policies which are only concerned with cutting expenditure, and not with increasing the efficiency of the State and the productivity of this country.

The SCSP issue shows the short-sightedness of the Government's policy: SCSP is not a handout, but the dole is. SCSP benefits both students, by enabling them to earn enough to save for the costs of education, and the Community, by providing it with workers on schemes designed primarily around the concept of community benefit. The dole is of no real benefit to anyone, because unemployment is of no real benefit to anyone. Scrapping SCSP means increasing the number of unemployed - there is no way that over 12,000 people can be absorbed into the NZ workforce over the summer - and that is a retrograde step.

Don't kid yourself that cutbacks in tertiary education are for the benefit of other, more deserving areas of the economy. Funding for child-care centres is going down the tubes, hospitals are not going to get anything more from Government and I don't advise you to hold your breath waiting for new Labour Dept. schemes to help those with no skills or qualifications.

No, friends, there is going to be widespread retrenchment in the areas of health, education and social welfare at the ultimate expense of the country and for the benefit only of some mythical balance sheet.

What can we do? Some suggest that we work vigorously towards getting Minogue to cross the floor on the Clyde dam that wouldn't be a bad thing, it is more realistic for us to educate ourselves and others in the facts and issues so that we can take our elected representatives to task over them and force them to come to terms with their responsibilities.

We're going to keep fighting against the axeing of SCSP. We're going to appeal against the loss of bus concessions. We're going to get the University to rethink the Welfare Levy proposal. We're going to continue to ask for a decent bursary. And we're going to join all the other people in this country who are demanding better management from the Government.

The cuts won't heal. We have to be knowledgeable, determined and active if we want to save our future. And we have to move now.

Dak.

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CORSO APPEAL: JUNE 12

With the Corso Appeal approaching on Saturday 12 June, Sue Stover is looking for volunteers to help with the door-to-door collection.

'Many varsity students are helping', said Ms Stover who is Regional Co-ordinator for Auckland Northland Corso. "But we could sure use more."

Volunteers can either ring Corso - phone 771-367 or leave their name and phone number with members of SCM in the quad on Thursday.

Money from the Corso appeal provides 50% of its annual budget, Ms Stover said.

'The Appeal allows us to carry on our work in international relief, rehabilitation and development.'

'Corso is unique,' said Ms Sue Stover, Regional Co-ordinator for Corso in Auckland and Northland.

'It is the only totally New Zealand response to the world's problems of poverty and development. We are a secular body uniting a wide range of groups, churches, service groups and individuals in a common quest for a just future - a future profoundly different from today's world in which 800 million people live in absolute poverty and 40,000 children die every day from hunger-related illness,' she said.

During the past year, Corso launched two major appeals for disaster relief - for East Africa and for El Salvador - in conjunction with two major church agencies - the Christian

World Service of the National Council of Churches and the Catholic Commission for Evangelization Justice and Development. Over \$200,000 was raised and dispersed overseas through these two appeals.

In addition, Corso allocated \$355,000 to 34 projects in 23 countries. All Corso projects are screened to establish that they are aimed at overcoming the basic causes of poverty and not just treating symptoms.

As well as its commitment to long-term solutions, Corso also supported refugee camps throughout the world - Eritrean refugees in Ethiopia, El Salvadorian refugees in Honduras and Nicaragua, South African refugees in Lesotho and in Tanzania, Namibian refugees in Angola.

Grants made last year to the Pacific region show the diversity of Corso's project partners. Corso supported the YMCA of Fiji

YMCA of Fiji's Rural Workers Programme, the Vanuatu Pacific Community Centre, the South Pacific Students' Association's Nuclear Free Pacific Conference and a water project of the Huaharii Community Club in the Solomon Islands.

'Corso also has a unique role to play in development education within New Zealand,' Ms Stover said.

'We try to ensure that information about development issues is available

to the general public and to schools. We have staff members, volunteers and books, films and slides - all available for schools to use.'

'We also try to be the Voice of the Third World,' Ms Stover said. 'From time to time, Corso invites a key Third World visitor to come to New Zealand so that we can learn from their experience. For example, during the past year, Corso brought out Mrs Grace Mera Molisa, the highest ranking woman in the government of the newly independent nation of Vanuatu.'

'Corso's Annual door-to-door Appeal is essential for Corso's continued work,' Ms Stover said.

'We hope to raise \$70,000 in the Auckland-Northland region and a total of \$300,000 for the whole country.'

Ms Stover appealed to New Zealanders to reach a little deeper into their pockets to support Corso.

'Inflation has eaten away at Corso's effective income,' she said.

'I hope that when the Corso collector calls on Saturday 12 June, we will all remember that no one suffers more from inflation than do the world's poor.'

For more information: contact - Sue Stover Auckland 771-367 775-541

CORSO WORKS

With the world's poor



CORSO ANNUAL APPEAL SATURDAY 12 JUNE 1982

CORSO WORKS...

For 37 years CORSO has been working with the world's poor, and providing a direct channel of New Zealand concern for the oppressed and deprived overseas. CORSO supports programmes that are designed to:

- develop local resources
- help people to take charge of their own lives.

CORSO believes that 'hand-outs' are not enough.

In New Zealand Corso's education programmes work to make people aware about the real reasons why people are poor. During its history CORSO has earned a world-wide reputation for its effective aid. We need your help now more than ever if we are to continue our assistance to those in need.

How can you help?

- Collect for Corso — we need the practical help of every person who cares. Can you spare a few hours for the world's poor?
- Give generously when Corso calls — we all suffer from inflation but no group more than the world's poor.
- Become a Corso member — contact your local Corso branch.

CORSOCARES
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ARE WE A NATION DIVIDED?

This year's lunchtime Winter Lectures at Auckland University take as their theme "New Zealand - A Nation Divided?" Nine speakers will pose the question in relation to race and the Springbok tour, wealth and economic growth patterns, sex roles, education, human rights, and politics.

In the first lecture, on Wednesday 9 June, Dr Peter Sharples, the Maori Affairs Department's Director of Cultural Affairs, will consider "Monoculturalism or Multiculturalism?" He will be followed on 16 and 23 June by Trevor Richards of Hart and Mr Geoff Thompson, Parliamentary Under-Secretary to the Minister of Internal Affairs, looking at the implications of the tour.

Later speakers are Mr Brian Easton, Director of the Institute of Economic Research; Professor Bryan Philpott, Professor of Economics at Victoria University; Mrs Ann Hercus, M.P. for Lyttelton; Miss Helen Ryburn, former President of the Post-Primary Teachers' Association; Mr P.J. Downey, Human Rights Commissioner; and Professor Robert Chapman, Professor of Political Studies at Auckland University.

The lectures, which are open to the public, are from 1 to 2pm in the Lower Lecture Theatre, behind the clocktower building. Admission is free.

Peter Russell,
Information Officer

What's on ... on Campus

Tuesday 8th

- 1 pm Progressive Club Meeting Exec Lounge
Evangelical Union SRC Lounge
Anti Racist Movement Room 144
Liqueurous Sports Old Grad Bar
6 pm Maori Students Assn Meeting Room 237
7.30 pm Wine Society Old Grad Bar
Labour Club Meeting Top Common Room

Wednesday 9th

- 1 pm SRC Meeting B10
"Heroes Regulars and Jerks" Performance
Old Grad Bar
7 pm Folk Club Old Grad Bar

Thursday 10th

- 1pm Campaign for Nuclear Disarmament Meeting
Exec Lounge
"Heroes Regulars and Jerks" Performance
Old Grad Bar
Anti Racist Movement Room 143
AIESEC Meeting Room 144
5.30 pm Anti Racist Movement Top Common Room
7 pm Chess Club Womens Common Room
8 pm Films Old Grad Bar

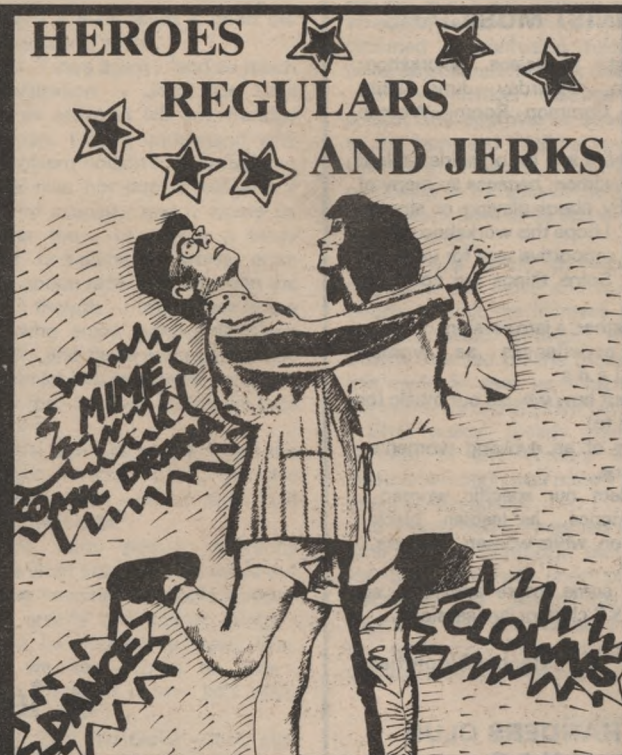
Friday 11th

- 1 pm Left Handers' Club (HULC) Meeting Exec Lounge
"Heroes Regulars and Jerks" Performance
Old Grad Bar
SCM Meeting Room 144
4 pm "Beer & Politics" Top Common Room
Gay Lib Meeting Exec Lounge
8 pm Photo Soc. social Room 237
Monty Python Appreciation Society
"Secret Policemans Ball" Old Grad Bar

Saturday 12th - Saturday 19th FEMINIST ARTS FESTIVAL

Thursday 18th 1 pm Engineering School Common Room
GARY McCORMICK

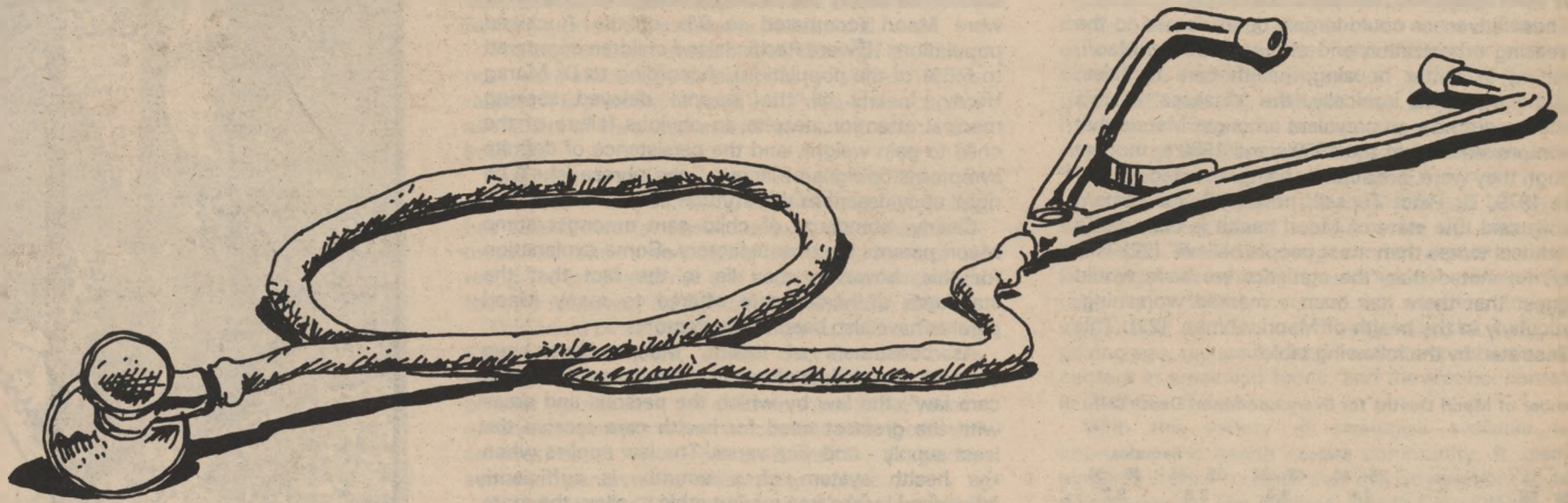
Friday 19th 1 pm Old Grad Bar
GARY McCORMICK



'Liqueurous Sports'
free OLD GRAD BAR free
9-10-11 June 1-2 pm

MAORI HEALTH AND PAKEHA

RACISM: A Second Opinion



The April 6 edition of Craccum contained an anonymous article entitled 'Racism in the Health Services'. At the centre of the article, and its argument, were the following paragraphs:

'People try and tell us that there is no racism in the Health Service. How then, do they explain the following facts? :

1. The average life expectancy at birth for a non-Maori is about ten years higher than that for a Maori.
2. The death rate for Maoris is about twice that for non-Maoris.
3. Infant mortality rates are about 1.5 times greater for Maoris than for non-Maoris.

Some people would assume that the Maori people have a racially determined predisposition to disease. In a study comparing the health of matched Maori or part Maori and Caucasian children who were of middle income families, Elliot and Hood found no evidence of differences in predisposition to any particular illnesses between the groups. Studies such as this, in conjunction with statistics, prove that *where Maoris suffer poorer health it is not due to an inherent predisposition to poor health, but to a weakness in the health system itself* (My italics).

If silence means consent, then most Craccum readers must have found this argument persuasive, for only one wrote a letter to Craccum disagreeing with it.

In fact, the argument is sheer nonsense. It is based on faulty logic, misuse of statistics, and a complete misunderstanding of the dynamics of health and health care in our society: the reasons why people become ill, and the means by which illness can be prevented or cured.

In this article I wish to place the problems of Maori health and Pakeha racism, and the relationship between them, in a clearer perspective.

I will do so by arguing the following points:

1. There is some racism in the health services, but...
2. The main cause of ill health in New Zealand, for Maori and Pakeha, is unhealthy lifestyle, and...
3. Maoris are unhealthier than Pakehas mainly because they have an unhealthier lifestyle.
4. So too does the working class. The differences between Maori and Pakeha in lifestyle and subsequent health are mainly the product of class rather than race. Therefore...
5. Class rather than race should be the focus of our concern over inequality of health and health care in New Zealand. And...
6. Poor Maori health, rather than resulting from racial discrimination in the health system, is the consequence of racial discrimination in the economic system, and economic discrimination in the health

system.

Stated thus, some of these points may appear dubious or disagreeable. But I ask you to withhold your judgement, and refrain from mentally composing your own letter of reply, until you have "at least read my attempts to substantiate them"

A word of explanation before I begin: the paucity of research on the health of Pacific Islanders in New Zealand obliges me to concentrate specifically on Maoris as 'victims' of Pakeha racism. Furthermore, in most research on Maori health Pacific Islanders have been statistically merged with Pakehas into a heterogeneous category 'non-Maori'. This is the reason for the apparently arbitrary fluctuation in this article between comparing Maoris to Pakehas, and to 'non-Maoris'.

Why are Maoris unhealthier?

Maoris and Pakehas are unhealthy for the same reasons: heart disease, cancer (especially lung, and large bowel), respiratory diseases, obesity, hypertension, diabetes, alcoholic cirrhosis and traffic accidents.

These are known as the 'diseases of affluence'. They are the consequence of our modern, affluent lifestyle. Specifically, they are the consequence of smoking, excessive drinking, drinking and driving, imbalanced diet and insufficient exercise.

One example: our diet contains too much meat. As a result, we have a high mortality rate from cancer of the large bowel. New Zealand Pakeha males have the highest rate in the world (1).

The main reason why Maoris are unhealthier than Pakehas is that Maoris indulge even more than Pakehas in an unhealthy lifestyle. They smoke more, eat more, drink more, and quite probably drink and drive more.

The biggest single cause of Maori mortality is probably an abnormally high smoking rate. For Maori women it is 60% and for Maori women between 20 and 24 it reaches 70%, at least double the rate for non-Maori women, and one of the highest rates in the world (2).

Cigarette smoking has an estimated responsibility for over 90% of lung cancer (3) and for 43% of heart disease (4).

The tragic but entirely logical consequence of this is that Maoris have amongst the highest, and Maori women have the highest rates of lung cancer and coronary heart disease in the world. The female Maori mortality rate from lung cancer is 35.4 per 10,000. The next highest rate for any group in the world is 20.6 (for Hawaiian women). The rate for non-Maori New Zealand women is 8.0 (5). A recent

study suggested a Maori female mortality rate from C.H.D. almost five times that of the only comparable rate available, for white American women (6).

A second source of ill health - for everyone, but especially for Maoris - is poor diet.

On average, Maoris eat too much, and too much of the wrong sort of food, with high sugar, fat and carbohydrate content. In a recent study by Beaglehole, the Maori individuals observed consumed 15% more calories than the Pakeha individuals (7). The result of this poor diet is a high level of obesity - six times more common in Maori than non-Maori males (8) - which "is of vital importance when one considers its close relationship to the problems of ischaemic heart disease, diabetes, hypertension and gout" (9), all problem areas in Maori health.

The high Maori mortality from heart disease has already been noted. The Maori diabetes level is five times that of the non-Maori. According to Prof. Paul Zimmet of the W.H.O. it is 'reaching almost epidemic proportions' (10). Maoris aged between 45 and 64 are eight times as likely as non-Maoris to die as a result of hypertension (11). Gout is probably four times more prevalent amongst Maori males than Pakeha males (12). And between seven and ten times more Maoris than non-Maoris die directly from obesity itself (13).

Alcohol is another agent of mortality for all, but especially for the Maori.

Research has not shown that the Maori intake of alcohol is higher than that of the Pakeha. The Alcoholic Liquor Council's recent survey found that "Maoris... drink more alcohol on one occasion than Pakehas, but drink less frequently" (14).

But the Maori mortality rate from illness caused by or related to alcohol is significantly higher than the non-Maori rate.

Cirrhosis of the liver, resulting from excessive alcohol consumption, has a mortality rate for Maoris aged 45-64 of 4.0, compared to a non-Maori rate of 1.4 (15). The Maori rate for peptic ulcer, 'a condition in which alcohol may be regarded as a risk factor' (16), is 1.3, compared to 0.5 for non-Maoris. Alcohol is a factor in 47% of fatal traffic accidents (17), and the Maori traffic accident mortality rate is much higher than the non-Maori rate at all ages. Between the ages of 25 and 44, for instance, the Maori rate is 5.0, and the non-Maori rate 1.5. For Maoris aged 45-64 it is 8.0, and for non-Maoris 1.5 (18).

(Perhaps the apparent inconsistency between findings of similar racial levels of alcohol consumption, and a higher Maori rate of mortality resulting from such consumption is because a higher proportion of Maoris than Pakehas drink excessively, but are statistically 'neutralized' by a higher

proportion of Maoris than Pakehas also being teetotal.)

The only major sources of Maori mortality not yet mentioned are cancer of the cervix, pancreas, stomach and breast. For these cancers Maori mortality rates are all between two and four times the non-Maori rates (19). We do not clearly understand the causation of any of these cancers, but it is generally agreed that it derives mainly from lifestyle or environment, rather than heredity (20).

It is clear, then, that Maoris indulge more than Pakehas in activities that are likely to worsen health. As a result, Maori health is worse than Pakeha health. Maori mortality rates are higher, and Maori life expectancy is lower.

Viewed in an historical context, this ethnic disparity had at least been slowly diminishing. In 1950/52, for instance, Maori men and women were, respectively, nine and twelve years behind Pakeha men and women in their life expectancy. In 1970/72 they were seven and nine years behind (21).

These advances could largely be attributed to the increasing urbanization and affluence of the Maori, resulting in better housing, health care facilities, hygiene etc. But, ironically, the 'diseases' of this affluence are now so prevalent amongst Maoris that the improvements of the 1950's and 1960's, modest though they were, are actually being reversed.

In 1979, Dr Peter Tapsell, now M.P. for Eastern Maori, said 'the state of Maori health is bad, and a good deal worse than most people believe' (22). This year, he stated that 'the statistics we have would suggest that there has been a marked worsening, particularly in the health of Maori women' (23). This is illustrated by the following table:

Number of Maori Deaths for Every non-Maori Death (24)

	Males		Females	
	25 - 44	45 - 64	25 - 44	45 - 64
1964 - 68	2.8	2.0	3.6	3.2
1964 - 68	2.1	1.7	2.8	2.3
1973 - 75	2.3	1.9	2.6	2.8

Clearly the Maori health situation is serious. And apparently, in at least some areas, it is worsening. It certainly gives me no great satisfaction, therefore, to be able to disprove the allegation that Maori health standards are the result of our (weak) (racist) health system. If only they were! For systems can be changed. Lifestyles, which is where the problem really lies, can also ... but far less easily.

Maori Infant Mortality - and Pakeha racism

I am dealing with infant mortality separately, because it is far more closely related than adult mortality to the standards of health care offered by our health services. Most adults die from illnesses that the health services can neither prevent, nor, once detected, cure. (The health services, for instance, cannot prevent smoking or cure lung cancer). But most infants die from illnesses that can be prevented, can be detected, and can be cured. There is thus a much greater onus upon the health services to reduce mortality in this area. The fact that Maori infant mortality remains significantly higher than non-Maori mortality does therefore suggest (although not prove) a racial bias in our health services.

Number of Maori Infant Deaths for Every non-Maori Infant Death (25)

	1964 - 68	1974 - 75
Under 28 days	1.2	1.6
28 days - 1 year	3.1	3.1
1 - 4 years	2.3	1.5

The two social agents that could be responsible for this disparity are Maori parents and the health services. In as much as it is possible to separate their roles (which ideally are mutually reinforcing) I will attempt to examine each in turn.

The ethnic disparity in infant mortality is born even before the baby is.

Pregnant Maori women smoke more, eat less well, and make less use of pre-natal health services. They are also more likely than non-Maori mothers to be young, or unmarried, or to have had a previous child within the last twelve months, or to have already had over four children (26). As a result of all these factors - but especially of the smoking - Maori babies are smaller (by an average of six ounces (27)) than Pakeha babies, sicker, and 60% more likely to die in their first month. (Incidentally, Pacific Island mothers in New Zealand have the lowest smoking rate, and the heaviest babies) (28).

Once in the home environment, the relative vulnerability of the Maori infant increases. He is four times more likely than the non-Maori infant to die

from a digestive or respiratory disease (29) and two to three times more likely to die a cot death (30). Not all the reasons for this disparity are yet obvious, but they probably include lower birth weight, more bottle feeding, iron deficiency and poorer housing (31).

The fact that Maori infants are eight times more likely than non-Maori infants to die from an accidental fall (32) also suggests different traditions of infant care. Maori infants, especially if they have a newly born brother or sister, are more likely than Pakeha infants to achieve an early independence from close maternal supervision (33). Clearly this early freedom can be hazardous for their physical safety.

The illnesses that inflate the Maori infant mortality rate are largely curable. But frequently they are not detected until an effective cure is no longer possible. Of 375 children admitted to Auckland Hospital in 1971 for malnutrition (usually the result of an infectious disease reducing appetite, although sometimes simply the result of insufficient food) 51% were Maori (compared to 9% of the Auckland population; 10% were Pacific Island children compared to 5.6% of the population). According to Dr Morag Hardy, 'nearly all the parents delayed seeking medical attention despite an obvious failure of the child to gain weight, and the persistence of definite symptoms or signs of illness... the phrase 'she'll be right' aptly describes this attitude' (34).

Clearly, standards of child care amongst some Maori parents are unsatisfactory. Some explanation for this, however, may lie in the fact that the standards of health care offered to many Maori parents have also been unsatisfactory.

As consumers of health, Maoris have been conspicuous victims of what is known as the 'inverse care law'; the law by which the persons and areas with the greatest need for health care receive the least supply - and vice versa. The law applies when the health system of a country is sufficiently influenced by the free market ethic to allow the more affluent health consumers to demand, and receive, a higher standard of health care, and thus a disproportionate share of the country's health resources. The law has been encouraged in New Zealand by a neglectful standard of planning for new, predominantly working class and/or Polynesian housing areas, such as Otara and Porirua.

Maori Health: Race or Class

This article has been based on a comparison of the health of two races. If we compare the health of the two 'classes' in New Zealand, however, our understanding of the racial differences changes dramatically.

The small amount of research on class and health in New Zealand (together with the large amount of overseas research) suggests differences between the health standards of the middle class and the working class scarcely less significant than those between the Maori and the Pakeha - and occurring for largely the same reasons; lifestyle, and, to a lesser extent, the inverse care law.

One example of lifestyle differences is the rate of smoking. The 1976 census showed that 46.6% (m) and 45.8% (f) of production workers, transport operators and labourers smoked, compared to only 27.6% (m) and 27.0% (f) of professional and technical workers.

Another example is that semi and unskilled workers are heavily over-represented in traffic accidents (39).

For evidence of mortality differences we turn to Heenan and Murray's 1971 analysis of mortality on the West Coast, which found that (compared to a national norm of 100) white collar workers had a mortality rate of 127 and manual workers of 154 (40).

The existence of such clear differences between the health of classes as well as races raises three important issues for us to consider:

The first, obviously, is that in New Zealand the class differences probably account for most of the race differences. For when we are comparing the health statistics of the Maori and the Pakeha, we are comparing a group that is overwhelmingly working class with a group that is at least half middle class. With the economic variable controlled, it is probable that the difference between Maori and Pakeha health would be minimal.

This probability is strongly supported by two recent research findings. The first is an analysis of New Zealand perinatal mortality, which found that infants whose fathers were white collar workers had a mortality rate of 12, and children of semi or unskilled workers a mortality rate of 18. The difference between the working and the middle class groups was almost exactly the same as the already established difference in perinatal mortality between Maori and non-Maori infants (41).



The second finding is that of the Porirua Health Care Survey of 1976. It produced considerable differences in the perceived health status (admittedly, a subjective criterion) of its two categories, 'European' and 'Other'. But, again, almost identical differences were found to exist between classes:

Perceived health status of Porirua residents (1976) (42)	Good		Fair/Poor	
	European	Other	European	Other
Good	81%	68%	11%	25%
Fair/Poor	19%	32%	89%	75%

The survey concluded that the racial differences were largely a product of class rather than ethnicity.

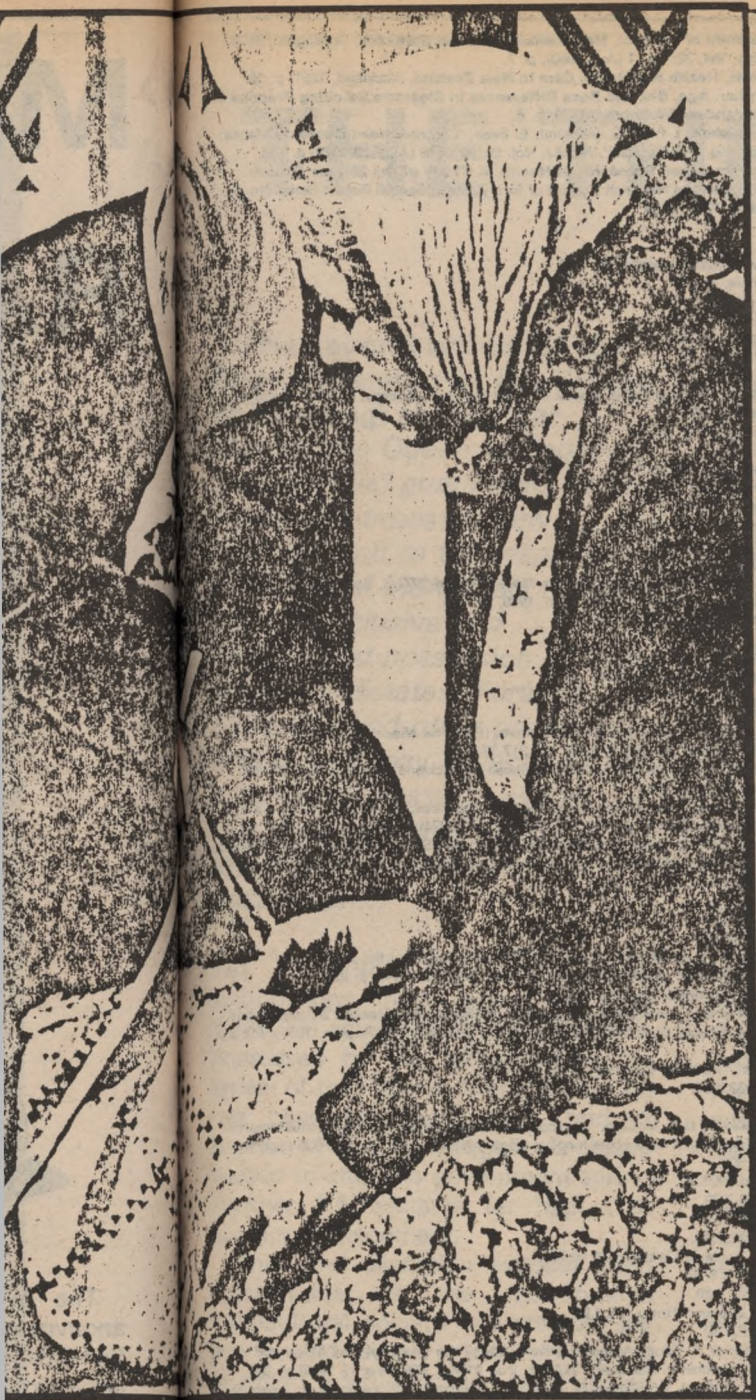
Whilst allowing for the effect of (a) some cultural differences in socio-economic environment, (b) the limited impact of racism in the health services, and (c) the possibility of genetic differences (see footnote), this is a conclusion that we might tentatively apply to the country as a whole.

It is hardly satisfactory, however, to smugly state that Maoris have poorer health than Pakehas because a much greater proportion of them are in the working class and then leave it at that. This brings me to the second issue, at which many readers will probably have arrived long before I have now. It is the issue of why the vast majority of Maori people have always been working class.

One reason for this, obviously, is Pakeha racism, both personal and institutional. It is certainly not as potent as it was even twenty years ago (when Maoris could not be bank tellers or drink in certain bars), and to a large degree Maoris (like Blacks in America) are suffering from the social and economic and cultural legacy of racism in the past, rather than from widespread racism in the present.

Nevertheless, Pakeha racism, past and present, is certainly a major reason why Maoris have always been working class, and as working class status clearly results in poorer health, then in this respect (rather than through any simplistic notion of a racial health service) Pakeha racism can certainly be considered responsible for the poor standard of Maori health.

The third issue I wish to raise is that of focus. The health differences are just as marked between classes as between races, and if, indeed, the ethnic differences have largely been the product of the economic differences - then why has almost all the



reforming zeal less on race and more on class, the fundamental source of inequality in health and health care in New Zealand.

Inequality in health and health care; is there a cure?

We have come a long way from the original Craccum assertion of poor Maori health because of racist health services. We have found that inequality in health care has only been partially responsible for inequality of health, and that the main reason has been an unhealthier lifestyle. And we have had to extend the scope of our concern because of the realization that this disparity has a largely economic rather than racial basis, which means that it is also experienced by the Pakeha working class.

I would like to conclude this article by discussing possible cures for the inequality suffered by the Maori and Pakeha working class in the area of health.

The portion of inequality that derives from the inadequacies of our health services could easily be removed, given the necessary political will.

The Health Department should do what it is doing now more efficiently, to eliminate racial bias. (In this respect it is pleasing to note that Porirua was chosen as the site of New Zealand's first health care centre, in 1975).

And then the Department should do more. In controlling infant mortality, for instance, Dr Hardy has called, thus far unsuccessfully, for 'educational measures' and 'a re-shaping of health services to recognize families at risk and provide all children with the care necessary for optimal development' (44).

This could be achieved, she argues, by introducing Child Health Officers, 'whose duty it would be to ensure that every child had surveillance' (45). These officers would reach the children most at risk: those of itinerant parents who lose contact with the health services, and those of irresponsible or poorly socialized parents who deliberately avoid it.

The character of our health institutions should also be more reflective of our multi-cultural population. For instance full time medically trained interpreters should always be available, as the original Craccum article advocated. The absence of interpreters in the past may have been responsible, for, amongst other things, the incorrect diagnosis and subsequent death of a Polynesian child, unintended sterilization of Pacific Island women, and many errors of drug administration with Polynesian patients (46).

And there should be only a nominal fee for using the health services. As Dr Tapsell states, 'the general practitioner has become too costly for many parents' (47). It will always cost working class patients more to consult a doctor (in terms of transport costs and loss of working hours) so the consultation fee, which may proportionately represent two or three times as much to them as to middle class patients must be reduced to a bare minimum.

Systems can easily be reformed. But the main cause of Health inequality in New Zealand remains the comparatively unhealthier lifestyle of the working class.

How can this be cured?

I can think of two possible approaches to the problem of reforming unhealthy lifestyles. The first is to concentrate on the lifestyle. The second is to concentrate on the socio-economic environment that produces the lifestyle. In both approaches, the initiative still lies with the government.

The first approach is to educate, pressurize or legislate individuals into reforming their lifestyle and purging it of unhealthy behaviour.

People can be educated into an awareness of the direct link between their lifestyle and their health, and an acceptance that the ultimate responsibility for both rests not with their doctor, or with 'society' but with them. As George Gair stated upon becoming Minister of Health in 1979. 'the longest standing problem in the health services, as I see it, is that of getting people to accept a large measure of responsibility for their own health' (48).

They can be pressurized into reforming their lifestyle by social pressures. In fact as most unhealthy behaviour - eating, smoking, drinking, and drinking and driving - is largely social in character then it might best be attacked by redefining its socially acceptable norms.

Salmond discovered that the services offered by Public Health Nurses were similarly selective. Barnett and Barnett's 1977 study of the distribution of GPs established that 'areas with a high concentration of non Europeans were under-served, and that this was a pattern which held quite independently of economic factors' (36). And Pomare found that Maori infant mortality rates were highest in the health districts where the Maori percentage of the population was also the highest (ie Rotorua, Whangarei, South Auckland) (37).

It is obvious that in some areas Maoris have not received equal standards of health care from our health services. In those areas the health services have been racist.

It would be impossible to accurately determine to what extent such racism has been responsible for the ethnic disparity in infant mortality.

But - without in any way trying to condone or rationalize this situation - I must point out that even if such racism was totally responsible, it would still only account for a small proportion of the overall ethnic disparity in mortality figures. At birth, Maori life expectancy is eight(m) and ten(f) years behind that of non-Maoris. At age 20, with infant mortality no longer a factor, it is still seven and nine years behind (38). Racism in the health services may increase the ethnic disparity in mortality statistics, but the main cause of that disparity remains lifestyle.

This is already occurring of activities which endanger the health of others: society is becoming increasingly intolerant of public smoking, and of drinking and driving, and there are some indications of a reduction in both activities. We now need to extend our social disapproval to activities that are potentially suicidal without also being potentially homicidal. (There is at least an emerging social approval of activities that are good for health, such as jogging, jazzercise, and workouts).

And as a final resort the individual can be legally denied the necessary resources for the unhealthy behaviour. The Government can ban cigarettes (or at least cigarette advertising and sports sponsorship), raise liquor taxes, increase the penalties for and vigilance of drinking and driving, raise the minimum driving age, reduce the lead content in petrol, the salt content in preserved foods, and the alcohol content in alcohol... if it wishes.

With this variety of strategies available for improving the health of the community, it seems almost a truism to state that the Government is not doing enough. The National Health Care Officer, Mr J. Burnham, says 'the value - personal responsibility for health' must be actively promoted... currently we are only playing with this concept' (49). The proportion of the health budget spent on community health has actually decreased over the past two decades, at the expense of institutional health.

Perhaps we could learn from the Finnish experience. Finland had the highest rate of heart attacks in the world. But after the Government launched an intensive health campaign, 'up to 30% of adults stopped smoking, butter consumption dropped 30%, low fat milk products sales doubled, blood pressure monitoring doubled, and the number brought under control trebled' (50).

Clearly there will always be limitations to the effectiveness of this approach, though. Some idea of the extent of these limitations can be gained by comparing it with the second approach.

The second approach does not simply accept the fact that the working class lifestyle is unhealthier. It wants to know why. Is the reason simply that the working class is more ignorant and indulgent?

The second approach considers that the unhealthier lifestyle of the working class is an inevitable and quite necessary response to an altogether harsher socio-economic environment, that produces more stress, more depression, and more boredom.

Take smoking by Maori women, for instance. Smoking is a response to stress, for all races and classes. And Maori women occupy what is probably the most stressful position of any group in our society. Mira Szazy says that 'the pressures and demands upon Maori women in the urban situation are too great. Without the support of their extended family groups, and more important still, the support of their men, who usually escape to their traditional male leisure pursuits of rugby, racing and beer, Maori women break down' (51). Mentally and physically, Maori women break down more than any other group in society.

Is it any wonder, then, that Maori women smoke more than any other group in society.

Over-eating is frequently a response to depression. Of over-eating amongst Maoris Dr Tapsell says 'my own feeling is that the biggest cause is the general dispiritedness of the people, rather than sheer gluttony' (32). Dr Hay of the Heart Foundation believes that 'Maoris have taken a path of self-destruction because they have lost respect for themselves, their bodies, and their social traditions' (53).

And as most of us know, alcoholic excesses can result from any combination of stress, depression or boredom.

If, as the second approach argues, unhealthy lifestyle is in fact a sort of defence mechanism against an environment that would otherwise be

the Porirua Health research and public discussion to date focussed on race rather than class?

The fact that income, occupation or influence can be as the determinants of the standards of health care in New Zealand - for Maori and Pakeha - should be an affront to our egalitarian principles.

Yet it is a fact that has been barely researched and rarely discussed, and even more rarely admitted. Why is this?

The answer may lie in a statement by Mr F. Foster, Chief Health Statistician: 'it is often held that New Zealand is egalitarian and as a consequence the study of socio-economic status within the population not likely to produce worthwhile results' (43)

We are presented with a scenario something like (a) some cultural

environment, (b) the working class in New Zealand has suffered from comparatively poorer health and poorer health services, and (c) the fact that income, occupation or influence can be as the determinants of the standards of health care in New Zealand - for Maori and Pakeha - should be an affront to our egalitarian principles.

But it has been considered extremely bad form that we might attempt any sort of social or political analysis on the basis of class, which of course does not exist. And members of the working class who have dared complain have been labelled 'foreign' or 'divisive'. Their plight has therefore remained concealed under our egalitarian varnish.

Everyone has known that differences exist between Maori and Pakeha, though. It has been the historical role of New Zealand Governments to see to it that they don't - in health, education, or anything else, including culture. Constant research on Maori health has been necessary to guide advances in this area (when Maori are not the focus).

In the 1970's and 1980's Governments have accepted that racial differences in some areas, like culture, might be a good thing. But their previous attitudes have made many Maoris militant, and many liberals guilty, and these groups are even more determined to see that differences in areas like health and education are eliminated. Thus the pre-occupation with Maori health has continued.

Meanwhile, the working class, whose political leadership has now been successfully infiltrated by a class of guilt-sodden liberals, has also come to believe that racial differences in areas like health are somehow removed from and more important than the economic differences which they obligingly continue to suffer.

I am certainly not arguing for less research on the health of Maori where genetic factors may be operating. But them apart, we must concentrate our

that of focus, marked between the ethnic product of the health of Maori health where genetic factors may be operating. But them apart, we must concentrate our

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intolerably stressful, depressing or boring, then no amount of education or exhortation - or legislation - will eliminate it.

As was stated in the recent 'Koha' programme on Maori smoking, 'its all very well to say 'smoking causes cancer - don't do it', but people generally don't do it for a lark, or to have something else to spend money on ... Anti-smoking campaigners could well learn something from this' (54).

The only real solution to the problems of working class health, according to the second approach, will be to reduce the need for unhealthy behaviour by improving the working class socio-economic environment. In other words, we cannot expect more equality in health until we have more equality in society.

These, then, are two possible approaches towards reducing inequality in health in New Zealand. They are complementary, and there is no need to choose between them. In fact our dilemma is not in deciding which will work best, but in wondering whether either will work, to any great extent, at all. Educational, social and legal pressures to reform an unhealthy lifestyle will rarely be unable to over-ride a more fundamental personal need for that lifestyle to continue to response to a harsh socio-economic environment. And with high and increasing unemployment, the environmental context for working class and particularly for Maori working class health, is likely if anything, to become harsher still.

It is not an encouraging situation. By whatever approach, reduction of inequality in standards of health and health care is largely dependent upon Government money and Government interest. And the main interest of the present Minister of Health, Aussie Malcolm, seems to be in reducing government spending (a task he approaches with perverse relish). According to Malcolm 'we have had very well balanced, well funded health care delivery, with very skilled and caring people. It is responsive to the local community needs. When we talk about our problems, they are problems only to the extent that our system is only a millimetre away from perfection...' (55)

Not only does the Government exude complacency over inequalities in health; it encourages them by supporting private hospitals and 'freedom of choice' in health care.

It is clear that the image of equality in health and health care in New Zealand is illusory.

And it is equally clear that with an unsympathetic government and an uncertain economy, our once noble Antipodean vision of an egalitarian society will continue to fade and fragment until it is but a nostalgic echo.

Footnote on Maori Genetic Susceptibility to Disease

At the centre of the dubious logic of the original Craccum article was the belief that the Maori is not genetically predisposed to any particular disease. Here too, the anonymous author has over-simplified.

Certainly Hood and Elliot's study (56) found no differences in the disposition to illness of Maori and Pakeha children. And medical researchers have discounted some of the quainter traditional notions of racial difference, such as Maori Chest.

But the possibility of equally important but more subtle metabolic or endocrinal differences that could relate to Maori mortality in infancy or adulthood is still being examined.

For instance, a recent Wairoa study, controlling for every other possible variation between Maoris and Pakehas in its sample, concluded that 'genetic susceptibility' was a 'possible explanation' for the much higher vulnerability of Maoris to rheumatic heart fever and heart disease' (57). (The rate for Maoris aged 25 - 44 is eight times the Pakeha rate).

Preliminary data from another study suggests genetic differences in urate binding, which could help explain the much higher Maori incidence of hyperuricaemia and gout (58).

Anaemia, ear infections and respiratory diseases in infancy and childhood, and various cancers in adulthood are other areas of Maori mortality that are unnaturally high for reasons not yet fully understood, which may include genetic factors.

Clearly, further research into key areas of Maori mortality may be essential before that mortality is reduced.

PAUL BAKER

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The second English version of Waitangi confirms the rights of Maori chiefs and families and the full extent of their undisturbed lands and fisheries, which they retain individually and collectively.

Yet by 1913 landholdings of 3,680,000 acres possessed by Maori had been lost. Bastion Point was sold to the government for another 1.6 housing developments. This land was used for fabrications of multicultural live in, and for the sake of greed, corruption, and out to meet settlers and land.

The Waitangi

The Treaty of Waitangi, called the basis of the nation, started off as a peace treaty but a badly drafted document facilitate theft.

The treaty was signed when Pakeha outnumbered Maori in no position of armed force, but changed by the Pakeha for the Pakeha, including the Maori settlers eyed a letter by the Maori in 1843 revealing

"We did not have the power of making the eyes of the native law of

"We have always been treated by the Pakeha as a pacifying savage.

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THE THEFT OF MAORI LAND

The second article of the English version of the Treaty of Waitangi states 'Her Majesty the Queen of England confirms and guarantees to the chiefs and tribes of New Zealand, and to the respective families and individuals thereof, the full exclusive and undisturbed possession of their lands and Estates, Forests, Fisheries, and other properties which they may collectively or individually possess, as long as it is their wish and desire to retain the same in their possession...'

Yet by 1965 the total Maori landholdings had fallen to only 3,680,000 acres out of the 66 million possessed by the Maori before the arrival of the Pakeha. More Maori land has been lost since then, and at Bastion Point a struggle is being waged to stop the government selling another 1.6 hectares for high cost housing development.

This land alienation exposes such fabrications as the 'harmonious multicultural society' we are told we live in, and reveals a shameful record of greed, corruption and theft carried out to meet the needs of white settlers and land grabbers.

The Waitangi Fraud

The Treaty of Waitangi, the so-called basis of our multi-cultural paradise, shows that Pakeha settlers started off as they meant to, and have continued. The treaty itself is nothing but a badly drafted fraud, designed to facilitate theft of Maori land.

The treaty was signed at a time when Pakehas were heavily outnumbered by the Maori, and were in no position to seize the land by armed force, a situation which had changed by 1845. The treaty did however gain sovereignty over the land for the Pakeha. It was not signed by several important Maori chiefs, including those in the Waikato. The settlers eyed it with utter contempt, as a letter by the New Zealand Company in 1843 reveals.

"We did not believe that even the royal power of making treaties could establish in the eyes of our courts such a fiction as a native law of real property in New Zealand".

"We have always had very serious doubts whether the Treaty of Waitangi ... could be treated by lawyers as anything but a praiseworthy device for amusing and pacifying savages for the moment."

The value of the treaty was further undermined by the fact that the Maori and Pakeha versions of the treaty say different things. It contained very important differences over who could buy land, and under what circumstances, as well as being unclear over who was to have sovereignty over New Zealand. The Maori version translates sovereignty as Kawanatanga, a word invented by missionaries. Neither word nor concept had much meaning for Maoris at the time.

All the treaty did was enable the settlers to build up their numbers, and sufficient armed might to seize real power in New Zealand. This they did with great pleasure.

Theft of the Hutt Valley

This new strength produced a situation in New Zealand where fraudulent land sales were to be enforced militarily. A good example of this is the Hutt Valley.

In September 1839, the New Zealand Company had bought the site of the present city of Wellington and the surrounding district (including the Hutt Valley) for 400 pounds worth of trade goods. However the chiefs who sold this vast area - Epuni, Wi Tako, Wharepouri and some others, had no right to sell it as the land wasn't theirs!

The New Zealand Company was well aware of this, but went ahead with the sale anyway.

The settlers ignored the rights of the local Maori, and began to settle the Hutt Valley. Without any violence, the Maoris under chief Te Rangihaeata, evicted the settlers.

Governor Grey, and the government demanded all Maoris be evacuated from the region. 340 armed soldiers ensured the Maoris left. The settlers then looted the area, plundering Maori houses, crops and wrecking their church. Two days later, British troops ransacked and burned the deserted pas, and violated Maori burial grounds.

This deliberate provocation had the desired result for the settlers.

Skirmishes between Maoris and settlers quickly led to open war in the region. The local Maoris were driven out of the region by vastly superior armed force.

Over the following years this pattern was to be repeated many times, and eventually on a massive scale during the land wars of the 1860's and 1870's.

Land Wars

Many of the tribes that still held land had become prosperous by adopting European agricultural techniques.

By 1853 there were ten Maori-operated flour mills in the Waikato alone, and the Maoris had a near monopoly on the North Island coastal trade. The produce market in Auckland was extremely important, and much was supplied by Maoris.

The settlers however greatly resented their economic dependence on the Maoris, and began to demand the purchase of the already developed Maori pastures.

In response to land losses, Maoris throughout the country were striving for new methods of holding onto their land and preserving their cultural identity.

Throughout Taranaki and the Waikato, Maoris were continually holding meetings to prevent land sales to Europeans. Land Leagues were formed to ensure land was not sold. In 1858 Waikato tribes elected the first Maori King, who became a rallying point for many different tribes.

Increasing settler pressure for land met unmovable Maori resistance, particularly in Taranaki and the Waikato. The settlers needed an excuse to take the land. The flashpoint came at Waitara, in 1860.

The Waitara area was owned by the Atiawa tribe, whose chief, Wiremu Kingi te Rangitake, was determined never to give up the land. But a sub-chief with an old score to settle, but no rights to alienate the land, 'sold' it to the crown in 1859.

Despite being made aware that the man had no right to sell it, the

government began to survey the Waitara Block.

The Maori owners peacefully evicted the surveyors.

The government responded by declaring martial law and sending troops into the area. Fighting broke out and the land wars began.

These wars represent an outstanding example of armed robbery on a grand scale. The crown had no legal title to the Waitara. The fighting in the Taranaki was followed by the invasion by British troops of the Waikato, despite there having been no provocation.

Maoris who fought against the settlers did so because they had no choice. Tribal enemies of long standing became united in the struggle for land and cultural identity. But the vastly superior armed force of the crown was able to crush all resistance.

The government passed a series of acts 'legalising' what had been done. The Suppression of Rebellion Act of 1863 was almost word for word the same as an Irish law passed in 1799, a year after the United Irishmen's unsuccessful uprising.

The Act categorised Maori resistance fighters as 'rebels', punishable 'by death, penal servitude or otherwise'. Soldiers, settlers or Maori collaborators who committed atrocities (and they committed many) were granted immunity from prosecution.

A further Act, The New Zealand Settlement Act, provided for the confiscation of 'any land belonging to natives within any district within which such land was situated, that was in the possession of a tribe, section or considerable number of natives who the Governor was satisfied had engaged in rebellion.'

By passing this law the government exposed the real purpose of the Land Wars, as under the act millions of acres of Maori land in Taranaki, Waikato and the Bay of Plenty were confiscated.

The settlers deliberately prolonged the fighting as much of the land they wanted was held by tribes that had taken no part in the wars.

As the army advanced into their land, these Maoris were forced to take up arms to defend themselves. The government then declared them 'rebels' and confiscated their land, gaining 738,000 acres in Tauranga and the Eastern Bay of Plenty.

Colonial troops were encouraged to fight by a mixture of racist propaganda, and promises of land. Most were promised fifty acres, but ended up selling their allocation to land grabbers who paid them far less than the land's real value.

Land ownership became highly monopolised, with most whites remaining poor and landless.

For example, the Attorney-General in the settler government (Maoris weren't allowed to vote) was Frederick Whitaker. He recommended the invasion of the Waikato. Confiscated land was subsequently handled by the land agents Whitaker and Russel, with money loaned from the Bank of New Zealand - owned by the same Frederick Whitaker.

By 1891, 584 people owned 7,000,000 out of the 12,500,000 acres then privately owned throughout the country.

The wealth of some of present day New Zealand's richest families is based

upon this theft, with today some 11% of landholdings accounting for 70% of all agricultural land, most of it stolen from the Maori people.

Laws passed in 1862 and 1865 carried on the process of land alienation.

The Native Land Act of 1862 abolished the crown-right of preemption guaranteed in the Treaty. The Native Land Act of 1865 abolished the Maori right of collective ownership, also guaranteed in the Treaty.

These laws were designed to individualise land titles so that land hungry settlers could more easily gain land, through bribery, fraud, blackmail and just straight out theft. Through this process one third of the North Island was taken from its owners between 1865 and 1901.

Land Loss Crucial

Side by side with the attack on the land was an attack on Maoritanga.

The loss of so much land was central to the breakdown of the Maori communal way of life. Alienation from their land, combined with deaths from disease and the wars, caused a massive fall in the Maori population. The government adopted a policy of forced assimilation to further destroy Maori society. Politicians began to talk about the death of the Maori race.

Today, the racism established last century still persists. Land struggles still go on at Bastion Point, Raglan and elsewhere. The Maori language has only just survived attempts to destroy it, when children were beaten for speaking their own language at Pakeha schools.

That the Maori language and cultural identity have survived to the present day is entirely due to the efforts of Maoris to retain what is theirs. It is certainly not due to the existence of some mythical 'harmonious, multi-racial society.'

Land has always occupied a central place in Maori culture. Land belonged not only to the living but was held in trust from the ancestors for those not yet born.

"He Kura tangata, e kore e roka hanga; he kura whenua he rorohanga"

— "Take heed of this, that people perish or disappear; not so the land, which always remains."

The present day struggle for land is aimed at holding onto what is left of Maori land, and control over it. It is fight for Turangawaewae, a place to stand.

Those who oppose this struggle revealed their true intentions when it was discovered that the government expects to make \$1.8 million from the sale of just three acres of Ngati Whatua land at Bastion Point.

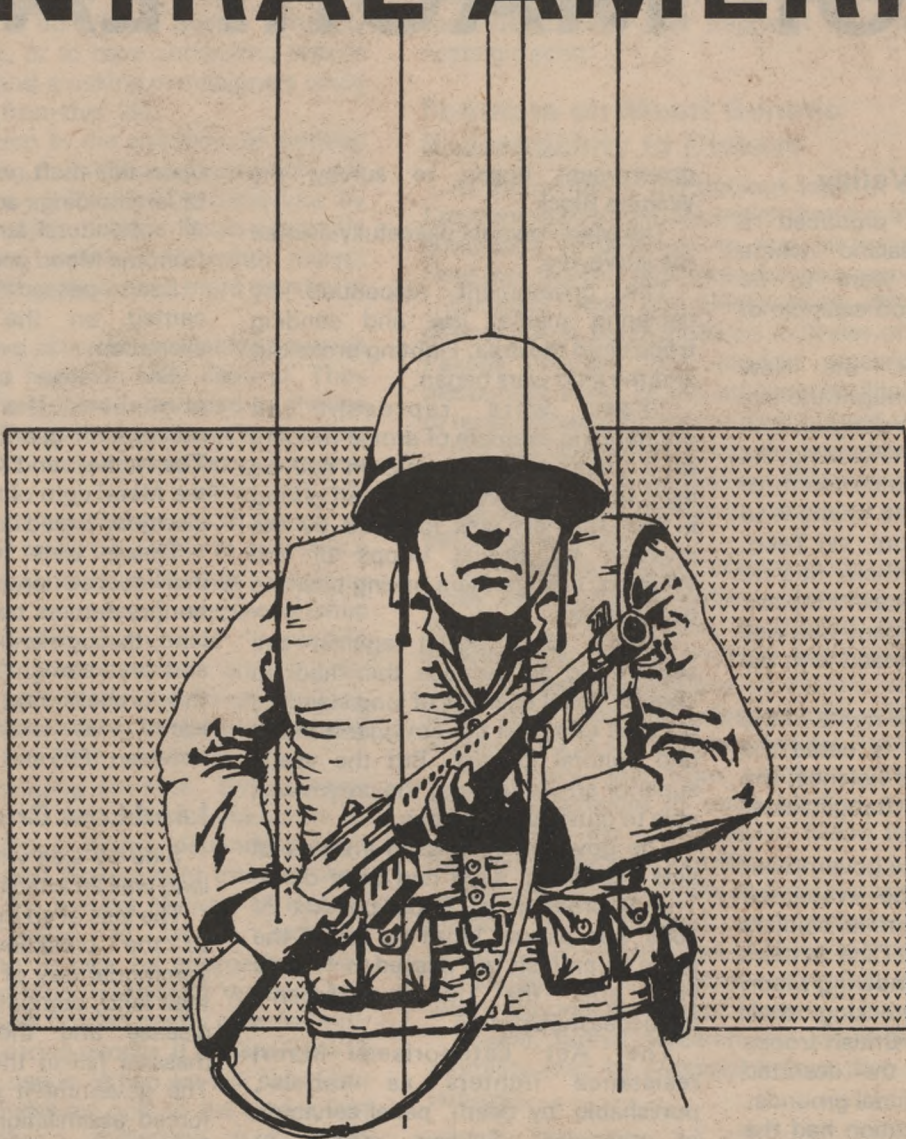
Students must support the fight for land. It is a crucial part of the fight against racism in New Zealand.

**Roger Tobin
GENERAL VICE PRESIDENT
NZUSA**

With thanks to Unity and 'Te Riri Pakeha' by Tony Simpson.

Word of the Week: seize

CENTRAL AMERICA



United States involvement in Central America, especially its propping up of repressive military regimes, can be traced to economic motives, rather than a fear of communism. Central America has proven to be a profitable place for American business investments. These economic interests, and the regimes that protect them, are now being threatened by popular people's movements. While now the domino theory is back in fashion, the US is clearly moving to protect its own economic interests, based on the exploitation, misery and suffering of the Central American people.

Historical Perspective

US involvement, both economic and political, has long been a fact of life in Central America. Guatemala is a prime example of US Imperialism in action. Here American willingness to protect its interests was dramatically demonstrated by their overthrow of the Arbenz government in 1954. At this time the Guatemalan economy was dominated by two US corporations - United Fruit and Del Monte.

The Arbenz government undertook an agrarian reform programme to distribute land to poor peasants. As part of this, Arbenz required United Fruit to sell 387,000 acres of its unutilized holdings. In response the company promptly mobilised its friends in the Eisenhower/Nixon administration. Among them were John Foster Dulles, former United Fruit Attorney, and then secretary of state, as well as his brother Allen, Director of the CIA. The fate of the Arbenz government was sealed.

The tactics used to defeat the government were the same as those later used to destabilise and finally overthrow the Allende government in Chile in 1973. Today America is preparing to attack the revolutionary government of Nicaragua in a similar fashion.

American economic and ideological domination exists in El Salvador as well, and has done so in fact since 1898. There the US backs a tiny land-owning elite known as the 'fourteen families' who own most of the land and control most of the banks as well as trade in coffee, cotton and sugar. The bulk of industry is foreign owned with US corporations raking in enormous profits. Companies like Exxon, International basic coffee company, Alcoa, Texaco, US Steel and others are involved. And of course you can't walk down a street in the capital San Salvador without seeing the Marlboro Man, or Kentucky Fried Chicken. It is obvious that US corporations have everything to gain by maintaining their close allies in the ruling junta in power. It is equally obvious that it is these and no other interests which the US government is protecting.

Monroe Doctrine Alive and Well and living in Central America

There is a long history of US military involvement in the political and military life of Central America nations.

Guatemala

Guatemala represents a \$400 million export market for the US (with \$300 million also in direct US investments). Bank of America is the only institution allowed to make loans in excess of \$55 million, and is involved in all major projects. Add to this Guatemala's potential role as an oil producer (Texaco and Amoco are exploring, the promised supply being up to 10% of US needs) and Guatemala becomes an area of particular 'concern'. The US also attaches strategic importance to Guatemala as a neighbour of oil

producing Mexico, and with the impact of revolutionary struggles to the South, we have a formula that has ensured a continuation of US military aid to the country during the seventies, and into the eighties.

Between 1950 and 1981 the US provided Guatemala (officially) with US \$70m of military equipment, training programmes, and 'Military Assistance'. Such aid includes Helicopters, M-16 rifles, and pesticides for crowd control. In addition, the US spent \$4.4m to train and equip Guatemalan police under the Agency for International Development 'Public Safety Programme'. The steady flow of military aid was interrupted in 1977 when the US Congress prohibited the sale of arms to countries involved in 'gross and consistent' violations of civil rights. Willing arms suppliers have been found however in countries such as Israel, Spain and Argentina. In the past four years Guatemala is reported to have purchased US \$270m worth of arms from such sources. Israel is now reported to be providing the bulk of the military assistance formerly provided by Washington.

Less visible forms of assistance by the US have continued during this period. American (and Israeli) mercenaries operate as pilots in Guatemala's armed forces. And of course, there is always the permanent presence of the CIA and US military consultants. A further aspect of Washington's strategy involves the sale of arms manufacturing equipment to Guatemala. This means that Guatemala could become self-sufficient in several military areas and also become an arms supplier to other countries in the area.

El Salvador

Similarly US military involvement is being stepped up in El Salvador. The war of liberation currently being waged there is Washington's war. The mass slaughter could not go on without military, economic, political and ideological support from the

Reagan administration for the Salvadoran military regime.

Washington provides the arms and ammunition directly from the Pentagon, and indirectly through private arms sales and via its main supplier Israel.

Washington trains the Junta's police and soldiers, both in the US and by having military advisers on the scene and reportedly taking part in the fighting.

In March 1981 the US Congress approved the allocation of US \$35m in military assistance to the junta. This is planned to be increased to \$117m for the 1982 fiscal year. If this increase goes ahead as planned in the space of two years US aid to El Salvador will have increased by \$400% over the total amount sent between 1950 and 1979. This is at the same time as the US has been attempting to sabotage the economies of Nicaragua and Grenada by cutting off economic aid and imposing trade restrictions.

The current plans of the US were outlined in the Washington Post (Feb 14). They are:

1. Increases of \$300m in 'aid' to governments of Central American and Caribbean countries sympathetic to US government.
2. Additional aid to the governments of El Salvador and Honduras from a special 'emergency fund' controlled by the President (at least \$55m has already been given to El Salvador).
3. Training of some 1500 Salvadoran military personnel in the US.
4. Increased US intelligence activity in the region.
5. Stepped up US military exercises in the area, designed to demonstrate US willingness to act and the expansion of the newly established Caribbean Command in Key West, Florida.

US Officials, including Secretary of State Alexander Haig, have repeatedly threatened they will do 'whatever is necessary' to secure their interests in the area by preventing the victory of the Salvadoran freedom fighters.

The massive amounts of aid that the US channels into this area goes to prop up military regimes whose repressive policies have seen in El Salvador alone in the past three years, a conservatively estimated 30,000 deaths.

The dead are innocent victims gunned down every day by the official armed forces and the para-military death squads of the right wing Junta.

This then is part of the bloody tale of US Imperialism that Central America has to tell. Decades of repressive military government and US Imperialism have conspired to exploit and oppress the people of Central America. These people have in the past, and continue today, to live under intolerable conditions. They lack the basic necessities of food, clothing and shelter, not to mention education, medical facilities, employment and scores of other things that we take for granted. Governments which have made any concerted attempt at reform have been few and far between, and those that have, have been overthrown by a US backed military, and replaced by increasingly repressive regimes.

The freedom fighters of the region seek true political and economic independence, and the opportunity to freely determine their destiny. It is only the Junta, US imperialism and those who serve their interests who are opposed to and conspiring against such a transformation.

Juliet Morris

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PLAYWRIGHTS' WORKSHOP — MAY '82

During May a large group of interested people huddled in the New Zealand Drama School for the Second New Zealand Playwrights' Workshop.

Much has been hyped around the media regarding the success of the first one with 'Foreskin's Lament' and 'The Stationary Sixth Form Poetry Trip', its prodigal sons.

The interest created by this Workshop was reflected in the large amount of people who wished to participate but had to be turned away. Of the eighty plays submitted, six were chosen for full workshoping. The process is simple: plays are submitted, read, and the 'chosen few' are workshoped by professional actors, directors and dramaturgs.

Above all else this was a Playwright's Workshop, though among those present were theatre directors and associated bodies. This adds an extra dimension to the week, that of a showpiece, as many of these plays will be performed by professional theatres.

Other writers have picked out plays they consider to be 'winners'. This is of no use at all and can only add an unnecessary degree of competition. For many, the atmosphere was co-operative with a few who considered it to be nothing more than 'wanky'. Mervyn Thompson summed it up best when he said that perhaps it is better to wank warmly and co-operatively rather than wanking coldly alone.

People coldly alone from our vision are those women institutionalised in prison. 'Outside In' by Hilary Beaton told a unique love story, in a world very few of us will ever experience. Hilary Beaton talked to many women who had just been released and studied the prison system.

The language is harsh and the situations extreme but the people and their feelings - very very real. There is much in this play to disturb; but all

of this is only made obvious by the institution. All that is ugly and upsetting is equally apparent in the 'Outside', only carefully covered by frail cosmetic facades. It is perhaps this which makes the play send you inside yourself hiding with embarrassment.

As a piece of theatre 'Outside In' succeeds as an honest unique review of our reality exposed by another.

'Eat Me' by Norman Bilborough a play about a quartet of middle-class radicals who gather in an isolated farm-house just prior to the third Springbok test in Auckland. The reality of this play didn't appear to get above the conversational. This play failed to get onto different levels with any real focus. For the viewer it doesn't explore any one idea deeply enough, preferring to skim over many areas dealt with often in the past. With more direction and focus this playwright could achieve the attention 'Eat Me' lacked.

'Household Gods' by Marcus Campbell added a further dimension to the direction in which New Zealand plays are heading. Marcus Campbell trained in design and made extensive use of visual concepts throughout this play. Before watching this play, an article on photographs is to be read, to further increase your understanding. After the initial readings of this play, people were running around screaming 'Oh, Chekov'. Though there are similarities this play proved itself beyond this type of comparison. The play is set after a major eruption on the shores of Lake Taupo. Much of the visuality, emphasis and focus of the play is obtained by images presented to us as a photograph. The treatment of a stereotyped Maori in 'Household Gods' brought a bit of dissent but the play was involved in a process. The process for 'Gods' was one of growth and when the subtleties and complexities are



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added this could provide an interesting challenge for director, actors and audience alike. The external setting will also drag design out of the three-wall enclosure.

Carolyn Burns from Christchurch had her first play, 'Objection Overruled', well received at the Workshop. Farcical in form, a play many hailed as the one to succeed, is highly commercial especially in the wake of the 'Fo' epidemic. Set in a courtroom a registrar introduces the playing by dragging two volunteers from the audience. The husband of this couple is tried for living. Subsequently his life is put forward by the defence and prosecution under the careful eye of an animated practicing judge. The play goes at a fast pace, uncovering many 'home' truths in a slick cartoon style.

Towards the end of the play the jury and the audience declare their verdict and the accused is given his sentence. This audience participation is one of the many parts of an easily digestible play that could easily upset a few stomachs as well.

Seamus Quinn of Cheviot provided the passion and pain of the workshop with his play 'A Street Called Straight'. The play deals with a group of friends in the heart of the

conflict in Belfast. A great amount of time, location and experience is contained within this play. The passion with which 'A Street called Straight' is brought alive by Quinn is strong enough to move the stoniest heart. The action is simple and direct. The story is one of frustration, desperation and love. The strength of this play is that it will alienate audiences or be appreciated. There is no room for grey and whether you agree or disagree with this play, it will strongly influence your mind and heart.

Craig Thaine, who is resident playwright at the Drama School, had his play 'New Day in the Valley' workshoped. This is a strange exploration of the mystic and is highly visual. Great use is made of space giving the play an ethereal quality. I feel the possibilities for this play are limited but the allegorical nature of the play could be successful if handled by a very sympathetic director.

'Couplings' by Alan Trussel-Cullen told of the plight of two intertwined couples. The play has more puns per minute than anything even I could hope for. The play is a lovely ramble of cleverly strung together words and would make excellent reading for a

cryptic crossword addict, but as a piece of theatre it fails to command a lot of audiences concentration.

Renee Taylor's play 'Breaking Out' made a subject, normally treated with a certain amount of timidity or extremely heavy-handed, an appealing piece of theatre. The play is set in a small country town with a woman's plans to establish a women's centre. In order to promote this she invites a touring theatre group, Sappho, to visit. Two lesbians from this group visit her home subsequently wringing a few local balls in the process. The play is very watchable and it is in this that we are given the temptation to take the idea further into our own lives. I found the resolution at the end depressing, but in an unusual way, filling me with a

desire to loosen the tight conventions (men) restricting women that this play describes.

Two radio plays were also workshoped, 'Feet First' and 'Whakahaha Valley' but in comparison these were shallow and steeped in middle-class attitude. I hope this isn't a reflection of the trend: 'If it isn't good enough for T.V. or Theatre, then let Radio have it'.

During the week much was explored and discussed. Apart from exposing a collection of good plays the workshop brought together a large cross-section of NZ Theatre at a time when it is important the burden is shared across the board. Though many divisions were apparent, the workshop offered a chance to close a few of these.

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the MATCHMAKER

A WOMAN WHO ARRANGES THINGS The Matchmaker, Mercury

With the first action I was delighted. The excellent costumes and professional perfection that moved on stage arranging properties at the beginning of Act 1 were a credit to the Mercury direction and design. With the first words I was less enthused. American accents are uncomfortably difficult for the best of actors and, though almost unavoidable in a play as American as 'The Matchmaker', they still had a slightly grinding irritation.

Thornton Wilder's comedy is the basis for the musical 'Hello Dolly'. In the play Dolly, the matchmaker, is a domineering and delightful character, well described as 'a woman who arranges things.' In this case the 'things' consist of a series of marriages including her own designs on gruff Horace Vandergelder whose mean, autocratic disposition she breaks with a dominance that would win any feminist's heart. Sidney Jackson, as Horace, is thoroughly unpleasant enough. Both he and Elizabeth Moody (Mrs Dolly Gallagher Levi) really do look their parts in brilliantly designed outfits. Elizabeth

Moody as Dolly should, holding the play together with loud, ostentatious, wonderful being.

The humour, like the accents, is inconsistent. Most of it is provided by the two store workers (Phillip Holden and David Letch) who set off for the big smoke to have adventures, spend lots of money and purge their utter innocence by kissing a woman. Thanks to Dolly their adventure doesn't end there. As the play gets underway the jokes and vitality improve from an early shakiness to amusing and occasionally very funny. It is a paradise for character parts and full of parody, mocking the plays of the early twenties.

Like these plays, The Matchmaker leaves us with a moral. In fact it moralises in fun almost a little too often and one wonders whether Wilder wasn't trying to instruct his audience in defence of the young and adventurous. In that style it is a parody unsuited to the 1980s.

But director, Simon Phillips, comments that 'although somewhat outmoded, (it) remains, I hope, amusing. Mercury satisfies this hope with a professional production that is good entertainment.'

Deborah Stone

THEATRE



VON KANT

THE BITTER TEARS OF PETRA VON KANT by Rainer Werner Fassbinder. Mercury

This play which has now completed its season should all the same be reported on. It was striking for two or perhaps three reasons - it was written by the German film director Fassbinder, the cast was all female which is a refreshing change, and the stunning costumes were designed by Colin Cole, one of Auckland's resident dress designers.

The play certainly has shock value and David Andrews of the Herald trumpeted loudly about it, declaring that it was the best piece of theatre he had seen in Auckland this year. I couldn't agree with him. There is little doubt that the play itself is a force to contend with. It presents the audience with the victims of a hedonistic society, the women. Though seemingly melodramatic the play deals very convincingly with

emotions which I have never seen dealt with in theatre before, principally because they were taken from the female point of view. The complexity of the issues raised by the play are boundless - and it is a pleasure to have the spotlight on women for a change.

Petra, the centre of attention, is a lesbian nymphomaniac who becomes obsessed with a model whom she is introduced to by a mutual friend. The model returns to her husband and after endless tirades moves on to another grand affair. Is she a female casanova?

Despite the good attributes of the play it was an embarrassment to women because it demanded more of the actresses than they were able to give. It is such a parody that they couldn't take it seriously. The impression was that every one of the actresses in her heart of hearts was bewildered and embarrassed by the play. This does not mean however that it was not interesting viewing.

Catherine McGeorge

EINSTEIN

Einstein by Ron Elisha Mercury II

From its title one would imagine that anyone with an interest in science, nuclear power and the general theory of relativity would be certain to go to this play. But how many people passionate about such subjects regularly go to the theatre? Am I unfair to the scientists in our midst? Anyway 'Einstein' deserves a far wider audience than that - to quote a much used cliché.

The play is an exploration of the story that was Einstein's life and takes the form of an assorted inner debate by the old Einstein played by Johnathon Hardy. He addresses and talks with his young self of 1905 - Garry Taylor and himself in 1935 - George Henare. The old Einstein is looking back on his life as old men do. His pacifist youth confronts Einstein of 1935 living in Princeton USA and faced with the prospect of annihilation of his race at the hands of Hitler. For the older Einstein the only solution is to meet that force on its own terms and destroy it.

The issues of marriage, God, Judaism, Anti-Semitism, war, all come up and are

alternatively hotly debated and mulled over by the old Einstein. The programme is very uninformative so I can only assume that the playwright has gleaned the thoughts of this brilliant man on the questions of life from letters and writings. The effect surprisingly is not dry but very exciting as issues of importance to all of us are considered by an astute mind. You may conclude of course from this review that it is a play for the earnest.

It is also a play about the development of a man from youth to old age. We see the essence (that the author has chosen) of Einstein's progression through life and his thoughts at crucial times in his life. Throughout the old Einstein is sorting out what he been and trying to confront his achievements and his mistakes.

The set is monochromatic and there is no action if that is what you are after. If it is not however, the actors in the piece George Henare and Johnathon Hardy are enough to make it necessary viewing for anyone wishing to enjoy something unusual and absorbing in live theatre.

Catherine McGeorge



PLAY IT AGAIN SAM

I approached this play with a little ambivalence, the reasons being - (a) I enjoy Woody Allen's humour - (b) My previous experience of Woody Allen's creativity had been expressed through the movie media. I had enjoyed Annie Hall; Interiors and Manhattan. These were all pretty avant garde and I wanted to discover how 'Play It Again Sam' fitted in with my previous experience when compared with the New Independent production. Also (c) I am very wary of pseudo-American accents which affect me in the same way as tin-foil on fillings.

Well, the accents settled down within the first 20 minutes to a more or less self-conscious burr. The humour was real and easy. The story was predictably concerned with the relationships of Allen, an introverted, neurotic, film reviewer; his estranged wife Nancy, and his close friends Linda and Dick. Linda acts the match-maker - introduces Allan to likely female acquaintances only to discover that she has become romantically attached to Allen herself.

Wally Hicks, as Allen, played his role in such a convincing manner - (he bungled his bangles beautifully) I found myself wondering 'is this guy really acting - or is he naturally

clumsy?'

Maggie Jamieson obviously enjoyed her part as Linda, bringing in a vivacity and eloquence through facial expressions and rolling eyes.

Linda's husband, Dick, played by Richard McLauchlin, jazzed through the play in trendy 70's executive suit and a telephone directory brain full of numbers (just like a real tycoon) which dominated his every move.

Bogart, played by Peter Smith, seemed cool and suave, yet not quite substantial a figure as Allen's dream-idol/alter ego. His part, I felt, could have done with a bit more - well... cool - or - melodrama perhaps.

Lesley Kaihana played the part of Allen's estranged wife - a right blowzy type too: (hard to imagine how she married him in the first place).

The three stooges - ah - girls; (would-be mates as blind dates arranged for Allen by Linda) all played their small parts with interest.

The complete play was set in Allen's New York apartment. This simple background projects the main character as a neurotic film reviewer.

Christine Lloyd directed this play. It's very worth-while entertainment. Saturday night was the Gala opening and was attended by an appreciative audience.

Make sure you book for this one.

Chris Arvidson.

DWARFS

Harold Pinter's plays, like Shakespeare's, win the rare accolade of making a strong popular impression as well as being widely studied and esteemed. As early as 1960, 'The Birthday Party' was screened on British television and excited the imagination of some 16 million viewers whose usual daily fare amounted to 'Coronation Street' and the nine o'clock news. The audience was simultaneously mystified by the elusive nature of the plot, amused at the strange language and deliberate non sequiturs, and above all, unsettled at the sheer intensity of it all. Since his early success Pinter has continued to write for the stage as well as radio and television, and is now at the forefront of modern playwrights.

Theatre Workshop's first production for 1982 is a short play by Pinter, 'The Dwarfs'. Originally a radio play, it was rewritten by the author for the

stage in 1968. Although it has met with the same popular success as his full-length plays, it is nevertheless of considerable significance in coming to grips with his drama, as he acknowledges: 'It was important for me to do.

important for me to do.' It deals with the strains and stresses of a friendship between three men, which finally ends in betrayal and the break-up of the relationship. As in all Pinter's drama, the main is psychological and verbal, not physical - John Wayne fans are advised to stay away.

Running at the Little Theatre this week at 1pm and 6pm, 'The Dwarfs' should receive heavy patronage, not just from students of his work, but from anyone who has ever seen one of his plays, wondered what was going on, and yet watched intently the silent battle unfolding.

1984

1984

As a vehicle for starting thought and discussion on the future and, in relation, the present, '1984' is a well thought out and well designed production. Theatre Corporate's Community theatre group presented it with this intent and with a manner that encouraged the discussion after the programme.

'1984' is not based on Orwell's book by the same title as many were inclined to think. It is an original piece of short drama which considers New Zealand life in the not-to-distant future. Presumptions include a nuclear holocaust in the Northern Hemisphere, a total credit economy and an information explosion. They are linked by dual themes of choice and change enforced by simple but effective drama

technique.

More revealing than the drama was the discussion invited afterwards. The pessimism was not entirely shared by a responsive audience but they did feel the choicelessness and materialism portrayed were already existing evils. The brighter side was suggested with reference to the modern youth culture of returning to nature which has grown out of the 1960's.

The production is designed to promote options on the future, to educate and to entertain. The skill and wit of the actors fulfills the challenge of entertaining. The stimulating discussion proves the rest.

'1984' is an example of the arts used to their full potential in social value. Here's to hoping we see more of it.

Deborah Stone

Sparks Angst in my W.E.A.

Ken and Russe been happily crea own pop since 19 totally ignorant o pop fame is achie 'Kimono My Hou 'Propaganda', tw early albums, inv McKenzie cassette bins being snatch sorts of cheap be ear-lobes.

10 have gone L.P. making a lo impressive track inside the pulsati incestual glitter c a lyric sheet. Yur - I here, you que unknown for lots one bit that isn't must be Mael lyri have the subtlety on a bent teasp Best described of whining sarcas nice kind - (a cut

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SPARKS



Sparks Angst in my pants W.E.A.

Ken and Russell Mael have been happily creating their own pop since 1971 seemingly totally ignorant of just how pop fame is achieved. 'Kimono My House' and 'Propaganda', two of their early albums, invaded McKenzie cassette bargain bins being snatched up by all sorts of cheap balsa-tipped ear-lobes.

10 have gone before this L.P. making a long if not impressive track record. Once inside the pulsating pink bridal incestual glitter cover eyes spy a lyric sheet. Yumkinee Poops - I here, you question. If unknown for lots of bits then one bit that isn't as unknown must be Mael lyrics which have the subtlety of Jolly Jelly on a bent teaspoon.

Best described as sentences of whining sarcasm of the nice kind - (a cute vampire

bite) - disproving all of those in '71 who thought it was just a phrase they were going through.

'I predict' offers these insights into supersilliousness. 'They're gonna find the Queen is a man But that Phillip don't care' 'Lassie will prove that Elvis and her Had a fleeting affair'.

This running music not for joggers has the traditional (in the Mad book of life's things) high searching voices. California seems to have this pop band confused and bewildered, a bit like a child fascinated by a spider who will pull off its legs to see how it works.

Pop are the way these weasels go and therefore its difficult to pinpoint who this album will appeal to but.... 'I just shaved my nose off, oh well' 'Now I've got a hobby. I collect frozen pizzas'.

CITY OF WOMEN David Ireland Penguin

The City Of Women is.... love. At least that's what the final page, and the blurb on the back of this new Australian novel, tell us.

Specifically a mother's (Billie) love for her daughter (Bobbie). "More than ever I yearn to have a younger person with me, no matter how ruthless. A companion full of life. Bobbie was that to me and I loved her. In her I had found the face I dreamed years before. When I was with her I was in an aboriginal dream valley, unspoiled." Billie is still in a valley, she refuses to climb up and out. Living in the valley of love and loss.

The City of Women is built there. She sends letters out, every day, to her daughter. Poetry, puns, playful and painful words. Lyrical day and nightscapes. Brief and sensitive observations, seductive speculations, surreal and startling fragments. "Fiddling about with words gets to be a habit of the lonely mind, as it clenches and unclenches, grasping nothing."

Billie's enclosed apartment contains age and decay, a large cat, a tree in a pot, the city of Sydney through her window, the memory of hated and banished man (her husband). And the lost Bobbie - trained to carry on as an engineer where her mother left off. Heir to all hopes. Billie wanted to forge a permanent link with her daughter, so she wouldn't have to give her away to a man, a husband.

All of these elements expand and multiply within her, are made concrete in a transformed Sydney; the City the letters describe. Men are banished, living only beyond the outskirts. "Men are meat in the City of Women."

Women are described as they are encountered; scattered around the city or congregating in the Lover's Arms'. Boozing, listening to the races, talking about their work, fighting, coupling, or telling tall tales. Billie says of one of the women - "was she reinventing, not only male adventures, but male phrases and a male outlook? Was there some balance she was leaning towards without being aware of it? I shivered slightly, remembering the male past, the brutal and boring past." This comment can be turned and aimed at everything in the city Billie describes - it contains recognisably 'male' speech and attitudes, embodied by women.

"In the City of Women the female is the symbol of youth and the future. The old order was male and sterile." Yet age and violence are everywhere. Billie studied medicine for a while, so the women come to her with details of the disintegration of their bodies. They suffer deformities, mutilations, painful abnormalities. They also fall prey to 'Old Man Death', who uses "not a mythic scythe, but his own sexual weapons". He immobilises, wounds, poisons with semen. A rapist, whose cruelties become more and more extreme. He rapes the heart. He rapes the brain. He writes a letter to the media: "I am privy to the essence of women....I feel for women with the most sensitive probe known to man....I must immerse myself in women. I must know them."

Billie's cat is a leopard in the City - a new Bobbie, always at her side. Animals are everywhere. Kept as pets, slaughtered in the freezing works, unclaimed and destroyed by Suzanne the vet (who needles and kills much like Old Man Death). One dog

is thought to say - "What we might have been if we'd stayed together in packs. They split us up, we allowed their easy scraps to tame us, we turned our backs on effort and danger, loneliness and hunger and cold. We are slaves, worth no more than plants to be culled." Other species are hunted. Billie has a dream in which "Women are meat in the city of leopards" and "all flesh is meat in the city of machines."

She describes the wanderings with her leopard through this landscape of contradiction. The beauties and grotesqueries. Her own experiences of time and desire, played out by a cast of women who among other things are priests, professors, tavern owners, construction workers and cops. Continually (unawares??) discrediting her own pronouncements, pronouncements such as: "We are different from our enemy: we have no need to impress ourselves on objects, we have different attitudes to property and to owning things; we don't need the sort of life they would inflict on us. We are one family and many families." "...men can't possibly fit in here in the City of Women, with us. If you're nice, if you let them say go first, if you wait for them to speak, if you say nice things, congratulate them, ask their opinion, then you are lower than they; you're weak. They can't form communities; they don't want with-ness, they want command. They won't ever live in peace."

David Ireland was/is first a poet, who turned to the novel. This book jumps from compression to compression, with open spaces in between. Implications often hang, unconnected, in these spaces. Parts are very beautiful, but the whole makes me suspicious. To what end was all this written. This harsh and

narrow city, built in the mind of a man-hating woman, by a male author who seems, underneath all the diverting, inventive detail, to be accumulating 'a point'. I don't like whittling it down to this, but if a man (in the words of his own creation) wishes to "immerse himself in women" get inside their heads (his previous novel A Woman of the Future is about a woman's interior reality) or speak almost exclusively through their mouths, his motives must be carefully examined. Once the male author speaks with a subjective voice, and calls it woman, he is free to do what he wants with it, and there is a venerable and well-established tradition of colonisation, hostile distortion, misrepresentation and degradation.

In City of Women, brutal and sickening violence to women by a symbolic man is placed safely inside Billie's head. Also through Billie, selected elements of feminism are given material substance. Some are ridiculed, some have their contradictions exposed, some seem too ideal unable to survive contact with brute reality. The male order lives on in Billie's mind, even when men are banished. Her desire not to break the blood ties she has with her daughter becomes the point where she detaches from the 'real' world. The daughter left to have a family of 'her own'.

A separatist world, full of absurdity, cruel irony and the ravages of time and love, is built within a separatist world, full of the same. The world within a world is presented as 'by woman, for woman', and then the absurdities, ironic cruelties and ravages are eagerly spotlighted. An anti-utopia, on David Ireland's own, very selective terms.

R.G.

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RECORDS



GROIN MUSIC

Queen Hot Space W.E.A.

Queen have been around tight crutchless hearts for quite a while now and the historical 'Greatest Hits' album proved this by keeping in the charts for a great many fortnights.

Finally, they have a latest album to talk about on TV, 'Hot Space' - the first of a long series of brick toilet bowl innuendos. These four Englishmen who after a period of failing to do their own thing are now trying to do what the Americans do - when hoping to be a hit in Rome do as the Romans do.

****, F***, F**k, F*nk, Funk. Queen for a side of this platter have funk by its ears and are pulling hard. 'Staying Power' opens the alpee with that funk and a stars of '45 clap sound underneath to ensure you don't miss that bassic beat - great for beach and ear trannies. The middle of a 'dancer' is a 'Hot Space' - a controlled musical masturbation with no climax

in sight but 'You Gotta Boogie'. 'Body Language' was written by Freddie Mercury's 'who is the fairest in the land mirror'. It is obviously designed for those of us that lie on pimply backs and dimpled bums drooling over 'My Guy' pin-ups of Freddy's exposed chest and enclosed dingle.

The second side seems to be an inverted clone of the former. Gone is the predominant funk theme. Gooby Gob plod! The feature of this side is 'Life is real (song for Lennon)'. This one will turn John baby into a graveyard revolving door - surely one turn in a grave doesn't deserve another.

There are then a series of dooties (masc. ditty) and of course Bowie's cameo 'Under Pressure' song.

There are people who will want to buy this and plenty of commercial stations who will just have to play it.

A musical free thinkin scrotum couldn't be more funky!

Blasters Blasters W.E.A.

Blasters are unknown in this land, hailing from sunny Californiay - born of middle-class Los Angeles. One song 'Marie Marie' was turned into a smash hit by Shakin' Stevens which must have made this US outfit spit blue suede shoes. From a beginning in 1979 the band have been working hard gaining somewhat of a coup by supporting Queen on a tour of the West Coast in 1980.

All the music on the album stems from the sounds of the 50's country, blues and rockabilly. The band talk of the injection of modern energy into the sound. There is certainly a wave of this music lapping on our shores at present. Blasters may have

the energy but on this plastic piece it is in a very controlled manicured form - where are the raw edges? Live in a scungy pub Blasters could no doubt provide patrons with the proverbial rage.

For the present day enthusiast of the past today, then this could easily be a way of successfully spending ten bills. The single 'I'm Shakin' taken from the album doesn't reflect the full sound of The Blasters, the styles are diverse. One of the features of the album is the musicianship and obvious understanding of the feel of this music.

This is an album for a well defined market though its apparent commercialism could carry it on to more prominent record store shelves. The record doesn't do the band justice nor the raw exploration of the original period.

NEW ORDER CEREMONY/IN A LONELY PLACE 12 INCH (IMPORT) EVERYTHING'S GONE GREEN/MESH/CRIS AND WHISPERS 12 INCH (IMPORT) EVERYTHING'S GONE GREEN 7 INCH MOVEMENT (FACTORY)

Joy Division were a group and each member contributed to the band's material. Ian Curtis contributed the band's lyrics and a small amount of music. While he was only one member of the band the profound effect he had on the band's material is undeniable, and so, when he died Joy Division died with him.

The remaining members of the band Bernie Albrecht, Steve Morris and Peter Hook realised this, and not wanting to trade in on his death, decided to change the

band's name and try to start afresh. Steve Morris' girlfriend Gillian joined the band soon after. They refused to give interviews, wishing to forget the trauma of the past and re-establish themselves as a musical entity.

Their first release as New Order was the 'Ceremony' single, written before Curtis died. It is a big sounding piece of music with a driving rhythm and an active melody. The song radiates a feeling of warmth and openness never found on any of JD's material. From somewhere behind the hi-hats Albrecht makes a passionate, but somewhat shaky, vocal debut. The B side is 'In a lonely place' and with its electronic thunder, it makes for an extremely dark and chilling piece of music.

The next release was 'Procession' which progresses little and runs along similar lines to 'These days'.

The third single



BLANK EXPRESSIONISM

Kihntinued Greg Kihn Band W.E.A.

Greg Kihn talks of this album being his 'most positive series of songs'. For me this is a sad reflection on the quality of what must have come before. What's more is that the most positive song isn't even his. 'Higher and Higher' has the sounds of someone who may be able to do something.

Greg Kihn sounds very

much like a glorified Valentinos. The previous Greg Kihn album received a fair bit of high-revolve treatment. For a man who claims he is trying to achieve a live sound on vinyl - if so Greg, tough - this is no more than marshmallow music.

Musically this is tame and unadventurous. For those who have only ever heard Hogsnot Rupert then Greg Kihn may have something, otherwise....

NEW ORDER

'Everything's gone green' bears little resemblance to the music of old. The most noticeable change is in the bass sound. In the days of Joy Division it was deep guttural and extremely effective for the dominant bass and drum combination JD were noted for. The new sound is trebly and allows the bass to be used as something other than a skeleton for the rest of the music.

There is a definite layering of the instruments on this piece, and the guitar and synthesiser tend to well up from below, suddenly slicing through and soaring above the other instruments. The music is up-tempo, with a solid rhythm. On the flip side are 'Mesh' and 'Cries and whispers', both fine songs with strong melodies, but, definitely not in the same league as 'Everything's gone green'.

The album, 'Movement', is divided into two parts, movements 1 and 2, and in many ways they are completely different.

Movement 1 is largely guitar based, as opposed to synth, and places its emphasis on melody rather than rhythm. 'Dreams never end' stands out in this respect and has a melody stronger than anything JD ever achieved. 'Senses' and 'Chosen Time' continue the band's interest in funk. They are both in the same vein as Spandau Ballet on their best days, but with a much deeper and more basic feeling. One thing sorely missed is the inventive drumming of Steve Morris which he has waived in favour of extremely simple beats, which while effective are not up to the previous standard.

Movement 2 is largely synthesiser based, except 'ICB' which is an intermediate between the two styles, and rhythm is also more important. The music on this side is moody and atmospheric but also tough and aggressive when the occasion demands. It holds much in common with the music of Modern Eon. 'The

More Hits and Myths Various Ripper/C.B.S.

One of a swag of 5-word reviews.

One Track Mind - Swingers
Is Phillip a proud dad?

Next Exit - Split Enz
'White Cloud' daze yippee,

yay!
Too Cool For Words - Pop Mx

Interesting but not exciting enough

Like Elvis - Geoff Chunn
Cute Clip, clod, ditty, ay

Pleasure Through Tears - Penknife Glides

Nice one. Off to England
Arabia by Foot-D.D. Smash

Too straight for 'Cool Bananas'?

Watching Television - Graeme Gash

Worthwhile, not too indulgent, sparkled

Just like Clockwork - Spaces

Poppy poppy, rock and roll
Don't ask me - Toy Love

In a league of mostest!
Till I die - Screaming

Meemees

A song almost universally liked

There is no depression in NZ - Blams

An anthem of paradoxical importance

Brand New World - Rank and File

Nothing too new, glib, glob
Riot Squad - Newmatics

National Day of good music
Between the lines - Dance

Macabre

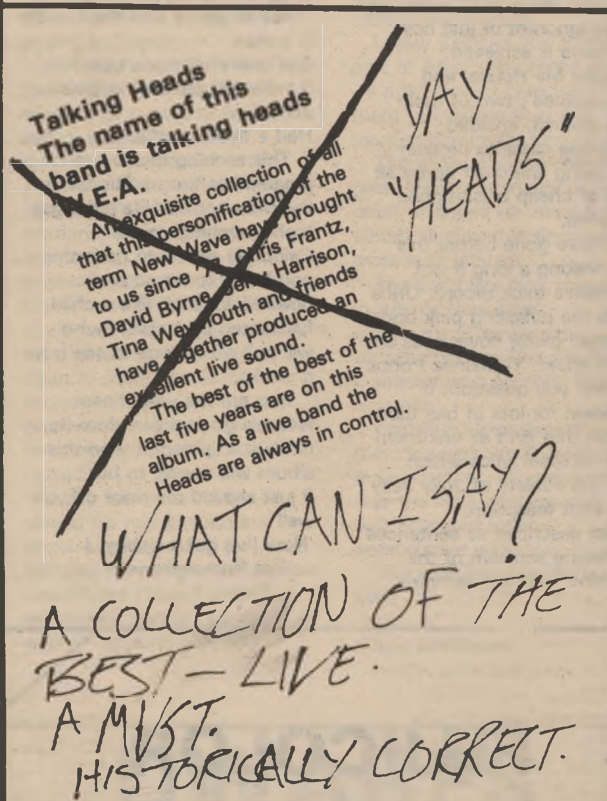
N.M.E. hated, you should like

Old Woman - Hip Singles

Hip, too hip, bit silly
Hellor Girl - Crocodiles

Snooze time titty for tat

This is the only review to mention and comment every song on this record. This alpee has a lot of merit and as compilation covers a lot of what did or did not happen over the last few years. The 'hits' are good, the 'myths' are excellent but the rest seem to be no more than padding. A worthwhile record to have and to be pretty proud of.



him' is probably the best example of this. 'Doubts even here' and 'Denial' while progressing owe much to songs such as 'Twenty four hours'. Morris' drumming is back on form on this side with some very effective use of the toms.

Albrecht's lyrics are very hard to understand as his voice has been mixed very far back and is easily obscured by the music. The meaning of the lyrics is often unclear, a lyric sheet would have been helpful. Many appear to be impressionistic having meaning only to Albrecht but observations on life appears to be a prevalent theme, especially on Movement 1.

'I saw some children dance'

'I watched my life in a trance'

'and the people around me' seemed so glad to be there

'Will my time pass so slowly'

'on a day that I fear'.

'Doubts even here' and 'Denial' are both about his

relationship with Curtis. He describes Curtis as someone 'deeply moved beyond all consolation'. 'Denial' has the most moving lyrics:

'It's alone inside me, I confront it each day'

'To fall down on my knees and resume this charade'

'Believe me, this dissent, it's now what I need, inside of me'

'It's another's story, some other's blood'

'I tried to understand him, I tried so hard'.

While this album is not consistent in quality it has some definite peaks and establishes the band as a musical entity. The use of the two sides of the album as two separate pieces of music allows the band to explore more than one avenue of development without committing themselves to any particular direction.

Movement is an appropriate title for this album as without movement there would have been stagnation.

-Iain Craig

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ACROBATICS....

The Art of Enjoying Fear!
Taught in a relaxed atmosphere, working with tumbling and partnering. Taught by Ira Seidenstein of 'Heroes, Regulars & Jerks'. Register with Recreation Center. WED 4 - 6pm Martial Arts Studio June 9 - August 11.

MOVEMENT CLASS

Increase flexibility, gain body control, explore the fundamentals of rhythm - and enjoy yourself moving. Taught by Barbara Doherty, of 'Heroes, Regulars & Jerks'. WED 6 - 7pm Dance Studio June 9 - August 11. Register with Recreation Centre.

EVANGELICAL UNION

Tues June 8 1.00pm. Venue: SRC Lounge. Speaker: Steve Bradbury on 'The Past is Past'. All welcome.

ATI PLAY

On June 10-12 the Auckland Technical Institute will be putting on 'The Shewing Up of Blanco Posnet', a farce, by George Bernard Shaw at the Freemans Bay Community Centre at 8pm.

The play is directed by James Macbeth and the cast is comprised mainly of Physiotherapy students. This newly formed amateur group has undertaken all aspects of staging and production and they promise to provide an entertaining three nights performances. Admission \$1.00.

RETURNING OFFICER

Applicants are invited for the position of Returning Officer for the forthcoming rounds of Executive elections.

A small honorarium is payable but this will in no way compensate for the large amount of hard work required. People interested in this position should contact the Secretary.

NOMINATIONS: EXECUTIVE COMMITTEE 1983

Nominations are invited for all positions on the Association's Executive Committee for 1983. The term of office in each case is for the whole of the calendar year 1983 and nominations should be made on the form available from the Association Receptionist.

Nominations for the positions of officers of the Executive close with the Secretary at 5pm on Friday 18 June. These positions are :-

President
Administrative Vice President
Education Vice President
Treasurer

Nominations for the remaining positions on the Executive close with the Secretary at 5pm on Friday 23 July. These positions are :-

Cultural Affairs Officer
Environmental Affairs Officer
International Affairs Officer
National Affairs Officer
Overseas Students Officer
Publications Officer
Societies Representative
Sports Clubs Representative
S.R.C. Chairperson
Welfare Officer
Women's Rights Officer

Each candidate for the position of President must have been a student of this University for at least one year immediately preceding nomination.

Each candidate for the position of Treasurer must have passed the papers which comprise Accounting I.

All nominations must be made in writing and must be signed by at least three members in addition to the candidate. Each nomination must be accompanied by a recent photograph of the candidate and a brief biographical note and a policy statement by the candidate. These will be published in Craccum in due course.

Elections for the positions of officers of the Executive will be held on 20 and 21 July and elections for the remaining Executive positions will be held during the first week of August on dates yet to be determined.

Honoraria are currently paid to the officers. In the case of the President payment is currently made at the rate of \$7,500 per annum plus CPI movements from 1 April, 1982. In the case of the Vice Presidents and the Treasurer payment is made at a rate equivalent (after tax) to the TSG with full hardship supplement. This is currently \$47 net per week for 37 weeks. These figures may be subject to change.

Theatre Workshop

Steve Matthews will give a series of four improvisation Workshops; Monday June 14th, 21st, 28th and July 12th 6-8 pm. Please check T.W. noticeboard for venue. These workshops require a committed attendance for the series.

Engineers Christian Fellowship

Dr Lawgun, a lecturer in the Civil Department, will be discussing the topic 'IS IT UNREASONABLE TO BE A CHRISTIAN', on Thursday the 10th of June. Place: Room 3.405 (Engineering School) Time: 1-2pm. VISITORS WELCOME.

K.M.T.

Fri 11 June 1.05pm.

'FRIDAY AT ONE' An excellent programme to commence the second series of the most popular free lunchtime concert in the country featuring Violin music by Beethoven, Piano music by Haydn, Cello music by Schumann.

Sat 12 Jun 8pm

'REEL WOMEN' Feminist Films

Tues 15 Jun 1pm

'WOMEN ON THE MARCH' A record of the Suffrage movement through to 1958.

Tues 15 Jun 8pm

'PERFORMANCE ART EVENING'. A variety show including 'SECRETS' by Renee Taylor performed by Elizabeth McRae.

Wed 16 Jun 8pm

'REEL WOMEN' More feminist films.

Sat 19 Jun 8pm

WOMEN'S CONCERT

Sun 20 Jun 7.30pm

'HAPPY BIRTHDAY, IGOR STRAVINSKY' - a centenary tribute. Programme will include *The Rite of Spring* (Piano duet), *Three Songs of William Shakespeare*, *Three Japanese Lyrics*, *Elegy for J.F.K.*, *Cat's Cradle Songs*, 3 Pieces from *Petrushka*, and choral works sung by the University Singers. Tickets \$4, Students \$2. Ph 737-999 ext 7408.

LITTLE THEATRE

Tuesday 8 June to Friday 11 June 1.00pm & 6.00pm

'THE DWARFS' by Harold Pinter, directed by David Cooke for University Theatre Workshop. 'People fall back on anything they can lay their hands on verbally to keep away from the danger of knowing and being known.' A play about betrayal and distrust involving three men in Limbo - one nervous, one nasty, and one with a new suit. Door Sales Only. Tickets \$3.00, Students \$1.50.

Sat 12 Jun 3pm

FEMINIST ART EXHIBITION - Women Only.

Sun 13 Jun 4pm

DRAMA WORKSHOP - Women Only.

Sun 13 Jun 7.30pm

WOMENSPIRIT - A Recital

Mon 14 Jun 9.30pm

FILM 'DIVINE MADNESS' - Women Only.

Tues 15 Jun 1pm

PROSE & POETRY Feminist Recital.

Wed 16 Jun 6.30pm

Thurs 17 1 & 6.30pm

Fri 18 1 & 6.30pm

'ZITS BITS & BOWS' Cabaret by Angela & Helen Boyes-Barnes.

Thurs 17 Jun 8pm

'WOMEN'S VIDEO EVENING' - Women Only

MAIDMENT LUNCHTIME MOVIES

Mon 14 Jun 1.05 pm

'ALIEN' R16. In Space No One Can Hear You Scream. Admission \$1.00.

Food Co-op

Price Guide for 10/6/82

Beans 10c = .045; Beetroot 10c each; Broccoli 10c = .060; Brussel sprouts 10c = .12; Cabbage 40c each; Capsicum 20c each; Carrots 10c = .35; Cauliflower 40c each; Celery 70c each; Courgettes 20c each; Cucumber out of season; Garlic 10c = .016; Ginger Root 10c = .024; Kumara 10c = .25; Leeks 20c each; Lettuce 30c each; Mushrooms 10c = .109; Onions 10c = .33; Potatoes 10c = .45; Pumpkin Crown 30c each; Pumpkin Butternut 30c each; Rhubarb 5c each stalk; Silverbeet 10c = .24; Spring Onion 10c = .040; Sweetcorn Out of Season; Tomatoes 10c = .060; Apples 7c each; Bananas 16c each; Mandarins 10c = .12; Oranges - get mandarins; Pears 15c each; Tamarillos 4c each; Feijoes 10c = .150; Kiwifruit 10c = .140; Passionfruit 10c each.

DEBATING SOCIETY

Don't forget the Club Night on Thursday June 10, 8pm in Room 237. Lots of information about the competition and debating in general as well as Australasian Camps Trials (good entertainment if you don't want to have a go). Make sure you're there.

FOLK CLUB

We are now meeting at the Old Grad Bar every Wednesday night, so don't go to Newman Hall. This week (June 9). We have a special evening of New Zealand music, traditional and contemporary. Everyone's welcome; we start at 8pm. Refreshments are available.

UMSA LUNCH-TIME-GATHERING

This week L-T-G is a free session where you can play games such as chess, do some reading such as Lat Cartoon, Chit-Chat etc.

Chess sets and interesting reading material will be provided. But members are welcome to bring along theirs and share with others.

Come along and socialise with your fellow Malaysians, every Thursday, 1pm - 2pm at Rm 237.

TRAMPING CLUB

Don't miss the hut weekend.

Notices will only be accepted up to 12am on the Thursday prior to publication. Please keep them short.

Campaign for Nuclear Disarmament

OK, so Truxtun has gone. Next month though, the US Deputy Secretary of State is arriving. Haig, Bush, Truxtun now this - ever get the feeling that someone is trying to make you think that you should be more closely aligned to one of the Superpowers? ANZUS, together with the pro-American 'it's us against them' ideology has disquieting implications for our future. There is still lots to be done this term - we want a 'No Nukes' dance, a Hiroshima-Day march in August, and to keep an eye on the UN Special Session on Disarmament and the START (Strategic Arms Reduction Talks) negotiations between the US and USSR. CND is neither pro nor anti either the USA or USSR or any other nuclear power.

So if you want to know more or have some super-fantastic ideas of your own, come to our next meeting on Thursday, 10th June at 1pm in the Exec. Lounge.

S.C.M.

Tuesday June 8 - Tea meeting 6pm Maclaurin Hall. All Welcome.

Thursday June 10 - Trade Aid Stall in the Quad 1-2pm.

Friday June 11 - Lunchtime meeting 1-2pm. Rm 144. Who knows what the topic is?

STUDENT DIRECTOR, STUDENT TRAVEL BUREAU LTD

Applications are called for the position of Student Director on the Board of Student Travel Bureau (STB) Ltd., a wholly owned company of the New Zealand University Students' Association (NZUSA). The company ceased to actively trade in August 1981 with the formation of a new company, Student Travel Services (STS) Ltd, and this position (along with those of other STB board members) will thus be of a minor supervisory nature.

Applicants should have a reasonable working knowledge of the activities of NZUSA and would be expected to support the objectives of the Association. Applicants should preferably also have some knowledge of the history of STB Ltd.

There will be 2-3 board meetings annually and applicants may from time to time be required to present reports to general meetings of NZUSA. It is not envisaged however that there can be any financial remuneration for work done.

Applications must be in writing, signed by the candidate and must state the candidate's full name, address and telephone number. Candidates may submit a curriculum vitae and policy statement.

Applications will close at 4.00 pm on Wednesday 30 June, 1982 and an election will take place by NZUSA Special General Meeting postal ballot.

Applications and further enquiries should be directed to:

The Returning Officer,
"Student Director STB Ltd",
c/- NZUSA,
P.O. Box 9047,
Courtenay Place,
WELLINGTON.

CALLING ALL PHILANTHROPISTS

Corso appeal is Saturday June 12. Corso is an organisation that does really good work in 3rd World Countries (see Craccum article). Any help with collecting on Saturday would be really appreciated!!! Contact Paul or Leonie on Studass ext. 73 or leave a message with the Studass receptionist if you can help.

WELFARE COMMITTEE

There will be a meeting of all interested people to form a Welfare Committee.

The first issue for this committee will be to discuss the proposed implementation of a \$16.50 Welfare Levy. It will be held Thursday June 10 at 1pm in the Student Information Office.

University Challenge Otago University August



If you want to be in the Auckland team get an entry form from the AU/SA receptionist, Richard Foster or Jonathon Blakeman. Entries close on June 25.

RECREATION PROGRAMME TERM 2, 1982

ENROLMENT DETAILS

1. Enrolment will take place during the first week of Term 2, 31 May - 4 June at the Recreation Centre.
2. It is essential that you enrol if you wish to participate in any of the activities listed.
3. All fees must be paid on enrolling.
4. I.D. cards or staff cards must be presented.
5. The Centre reserves the right not to schedule any course where enrolments do not meet the minimum number required for a class.

The University of Auckland as part of its Recreation Programme for Term 2, 1982, will be offering the courses detailed below. Except where otherwise stated courses consist of 10 classes and are open to students of the University, staff members who hold current Recreation Centre membership, and members of the public. Brief details on each course are shown, but further information can be obtained at the Recreation Centre or by calling Barry on 737-999 extn 8360 during enrolment week. Enrolment is essential for all courses, and will take place at the Recreation Centre during the week 31 May-4 June. (some enrolments will be accepted until June 11). All fees must be paid on enrolling, and I.D. and staff cards presented.

DANCE - AFRO JAZZ TEACHER : ALISON EAST

TEACHER: ALISON EAST
Alison has lectured in dance at Otago University, studied in the U.S.A. and is currently teaching for Limbs and Movement Theatre. The Afro-Jazz classes are a high-energy interpretation of Black African dance. Basic isolation work leads on to combination movements in this primitive mode.
Class Numbers: Max 25; Min. 10.
Time: AJ1, Wed. 1-2pm Dance Studio.

Time: AJ1, Wed. 1-2pm Dance Studio.
Dates: AJ1, 9 June-11 Aug.
Enrolment Fee: Students \$15; Staff \$20;
Members of the Public \$25.

DANCE — BEGINNERS' BALLET

TEACHER: SHARON DAWE
Sharon aims to develop suppleness and co-ordination through a classical ballet medium. The class will emphasize dance quality with a basic introduction to classical technique.
Class Numbers: Max. 25; Min. 10
Time: BB1, Mon. 12-1pm. Dance Studio.
Dates: BB1, 7 June-9 Aug.
Enrolment Fee: Students \$15; Staff \$20;
Members of the Public \$25.

DANCE — BEGINNERS' JAZZ

TEACHER : KIT SUURING
Kit has been working with and for Movement Theatre since 1980, has her intermediate R.A.D. Ballet and has taught for the Van Zon School of Dance. The classes are a vigorous introduction to basic jazz movements and will develop into jazz dance sequences.
Class Numbers: Max 25; Min 10.
Time : BJ1, Tues 6-7pm. Dance Studio.
Dates: BJ1, 8 June-10 Aug.
Enrolment Fee: Students \$15; Staff \$20.
Members of the Public \$25.

DANCE — BEGINNERS' MOVEMENT

TEACHER: BARBARA DOHERTY
Barbara is a dance graduate from the University of Utah with extensive performing and teaching experience. The classes will concentrate on learning how to increase flexibility and gain body control, and cover the fundamentals of rhythm.
Class Numbers: Max 25; Min 10.
Time : BM1, Wed. 6-7pm Dance Studio.
Dates: BM1, 9 June-11 Aug.
Enrolment Fee: Students \$15, Staff \$20;
Members of the Public \$25.

DANCE — CHILDREN'S

TEACHER : RAEWYN SCHWABL
Raewyn is a director of and dancer in the Movement Theatre dance company. The mother of two children, Raewyn has trained in N.Z., U.S.A. and England. The Children's Dance class aims to develop the inherent delight children have in moving through skills (stretching, strengthening and co-ordination) and creative activities. Parents who require further information may telephone Raewyn on 768-789.
Class Numbers: Max. 20; Min. 8.
Time : CD1, Tues 4-5pm. Dance Studio.
Dates: CD1, 8 June - 10 Aug.
Enrolment Fee: The course fee for 10 lessons is \$20.

DANCE — MODERN AMERICAN JAZZ

TEACHER: LESLEY HOGG
Lesley has trained at the Royal Academy of Dance in London and has recently returned from a study trip to New York. Lessons will cover aspects of warm-up movement, jazz-dance steps and jazz-dance routines.
Class Numbers: Max. 25; Min. 10.
Time: MAJ 1, Wed 12-1pm Dance Studio
MAJ 2, Thur 6-7 pm Dance Studio.
Dates: MAJ 1, 9 June-11 Aug.
MAJ 2, 10 June-12 Aug.
Enrolment Fee: Students \$15; Staff \$20;
Members of the Public \$25.

KEEP FIT

TEACHERS:
MAY O'ROURKE, JUDY O'ROURKE, PAT FLETCHER
May is a founder member of the Womens Keep Fit Association and all teachers have

May is a founder member of the Women's Keep Fit Association and all teachers have extensive experience in this activity. These classes are an enjoyable way to get fit and stay fit to music. All movements are based on sound physiological and biomechanical principles.
Times :
Monday 4.00pm-5.00pm Martial Arts Studio
Monday 5.00-6.00pm Martial Arts Studio
Tuesday 12 noon-1.00pm Martial Arts Studio
Tuesday 1.00pm-2.00pm Martial Arts Studio
Wednesday 12 noon - 1.00pm Martial Arts Studio
Wednesday 1.00pm-2.00pm Martial Arts Studio
Thursday 4.00pm-5.00pm Martial Arts Studio
Thursday 5.00pm-6.00pm Martial Arts Studio
Friday 12 noon-1.00pm Martial Arts Studio
Friday 1.00pm-2.00pm Martial Arts Studio
Classes commence on 31st May and continue until the end of term. These classes are open to students and staff of the University only and are free of charge.

LEARN TO PLAY BADMINTON

TEACHER: LANCE HADFIELD
A class for people with little or no experience of badminton. Classes will concentrate on singles play and guarantees that by the end of the course you will be able to hit the shuttle-cock over the net. All equipment will be provided.
Class Numbers: Max 12; Min 6.
Time: BD 1, Thurs 5-6pm, Main Hall.
BD 2, Thurs 5-6pm, Main Hall.
Dates: BD 1, 10 June - 1 July (4 weeks).
BD 2, 22 July - 12 Aug (4 weeks).
Enrolment Fee: Students \$5; Staff \$5.
* Classes restricted to students and staff of the University.

LEARN TO PLAY GOLF

TEACHER: LANCE HADFIELD
Lance is the Recreation Centre's multi-talented Gymnasium supervisor. A class for those who want to know which end of the club to hold and how to get the ball to go where you want it to. All equipment will be provided.
Class Numbers: Max. 12; Min. 6.

Time: GF 1, Tues 5-6pm, Main Hall
GF 2, Tues 5-6pm, Main Hall.
Dates: GF 1, 8 June-29 June (4 weeks).
GF 2, 23 July - 12 Aug (4 weeks).

Enrolment Fee: Students \$5; Staff \$5.
* Classes restricted to students and staff of the University.

LEARN TO PLAY SQUASH

TEACHER: LANCE HADFIELD
A class for people with little or no experience of squash. Classes will concentrate on basic squash skills and rules of the game. All equipment will be provided.
Class Numbers: Max 6; Min 4.
Time & Dates:
SQ 1, Mon 2-3, 14, 21, 28 June
SQ 2, Mon 3-4, 14, 21, 28 June
SQ 3, Wed 9-10, 16, 23, 30 June
SQ 4, Wed 10-11, 16, 23, 30 June
SQ 5, Wed 11-12, 16, 23, 30 June.
SQ 6, Mon 2-3, 19, 26 July, 2 Aug.
SQ 7, Mon 3-4, 19, 26 July, 2 Aug
SQ 8, Wed 9-10, 21, 28 July, 4 Aug
SQ 9, Wed 10-11, 21, 28 July, 4 Aug
SQ 10, Wed 11-12, 21, 28 July, 4 Aug.
Enrolment FEE: Students \$5, Staff \$5. *Classes restricted to students and staff of the University.

IMPROVE YOUR SQUASH

TEACHER: COLIN PATSTON
Colin is a New Zealand professional squash coach. Lessons will concentrate on developing a wider range of squash skills. At least one year's squash experience is desirable before enrolment in this class.
Class Numbers: Max. 6; Min 4.
Time & Dates:
SQ 11, Thurs 6-7, 15, 22, 29 June
SQ 12, Thurs 7-8, 15, 22, 29 June
SQ 13, Thurs 8-9, 15, 22, 29 June
SQ 14, Thurs 6-7, 22, 29 July, 5 Aug
SQ 15, Thurs 7-8, 22, 29 July, 5 Aug.
SQ 16, Thurs 8-9, 22, 29 July, 5 Aug.

Enrolment Fee: Students \$5; Staff \$5.
* Classes restricted to students and staff of the University.

WOMEN'S SELF DEFENCE

TEACHER: SUE LYTOLLIS
Sue has a black belt in Judo and extensive knowledge of self-defence methods. Classes cover mental and physical aspects of self-defence, release from holds, verbal self-defence and self-defence in risky situations.
Class Numbers: Max 35; Min. 15
Time: SD 1, Thurs 12-1pm, Martial Arts Studio
SD 2, Thurs 1-2pm, Martial Arts Studio
SD 3, Mon 6-7.30pm, Martial Arts Studio
Dates: SD 1, 10 June-29 July (8 weeks)
SD 2, 10 June-29 July (8 weeks)
SD 3, 12 July-9 Aug (5 weeks)
Enrolment Fee: Students \$16; Staff \$16;
Members of the public \$20.

YOGA

TEACHER: NICKY KNOFF
Nicky has been practicing and teaching Yoga for the last 12 years and is a member of the International Yoga Teachers' Association. The classes will emphasize the balance, flexibility, strength and relaxation aspects of Yoga.
Class Numbers: Max 25; Min 10
Time: YG1, Mon 12-1pm, Martial Arts Studio
YG 2, Wed 5-6pm, Dance Studio
Dates: YG 1, 7 June-9 Aug.
YG 2, 9 June-11 Aug.
Enrolment Fee: Students \$15; Staff \$20;
Members of the public \$25.

IMPROVE YOUR GOLF LEARN TO TRAMPOLINE ACROBATICS/JUGGLING

Classes in the above activities will be offered if enough people indicate their interest during enrolling week, 31 May - 4 June. If interested please leave your name with Barry.

SAVED



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